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CONTENTS.

	PAGE
EDITORIAL.....	177
SKYLAND INSTITUTE.....	181
THE ADVANCE OF AN INDIAN COMMUNITY IN A QUARTER OF A CENTURY...	184
INDIAN APPEAL.....	187
DUTIES AND POSSIBILITIES.....	189
A GREAT DAY.....	191
LINCOLN MEMORIAL SABBATH IN MISSISSIPPI.....	193
PRINCE HENRY AND THE FISK JUBILEE SINGERS.....	194
FOURTH INTERNATIONAL CONVENTION OF STUDENT VOLUNTEERS.....	197
BROKEN CHAINS—A LIFE SKETCH.....	199
INDIAN OUT-STATIONS IN WINTER.....	204
A SABBATH IN AN A. M. A. SCHOOL.....	207
INDIAN NEEDS.....	208
UNCLE JACK'S OBJECT LESSON.....	210
BUREAU OF WOMAN'S WORK.....	213
RECEIPTS.....	215
WOMAN'S STATE ORGANIZATIONS.....	222
SECRETARIES OF YOUNG PEOPLE'S AND CHILDREN'S WORK.....	224

The AMERICAN MISSIONARY presents new form, fresh material and generous illustrations for 1902. This magazine is published by the American Missionary Association, monthly. Subscription rate fifty cents per year.

On January first the magazine returned to a monthly issue. The demands of the mission work and the increasing interest among the constituent churches fully warrant this change. The field represented in the mission work of the Association is increasingly large and important. This creates the necessity for larger support. The plans for the magazine for 1902 include articles written from the field, many of them illustrated. There will also be the discussion of important problems before the churches relating to the development of larger missionary interest.

THE FIFTY-SIXTH ANNUAL MEETING OF THE American Missionary Association

WILL BE HELD IN

NEW LONDON, CONN., OCTOBER 21-23, 1902.

THE AMERICAN MISSIONARY.

VOL. LVI.

APRIL, 1902.

No. 4.

EDITORIAL.

An Awakening Interest.

A report is current concerning a movement organized to develop educational work in the South in which men and women of large means are interesting themselves. It is reported that "several millions of dollars are already pledged to this great undertaking."

None can rejoice more sincerely than those who have long studied the problem of Christian education in the South in the fact that the thoughts of so many generous and philanthropic people are being turned toward this important question. The work of this Association has been from the first comprehensive and inclusive. None have been excluded from the privileges of its schools, churches, missions or shops. The work has been carried on among those who seemed most to need it. The lowlands of the South have vastly larger opportunities for educational privilege for the whites than have the mountain regions. Among the Highlanders, therefore, the Association especially pushed its work. These people present an important field. They are belated largely because geographically situated so that it was difficult to reach them, in a region somewhat inaccessible. Like many mountain people, they have developed strong elements of character, such as courage and endurance, but have lacked in educational opportunities. The Association was one of the pioneers among these interesting people. There seems less demand for work among the white people of the lowlands, for they have had the same opportunities open to the white people of any region. Any movement, however, that promises the betterment of the people must meet with the cordial approval of all those engaged in similar work, especially the pioneers in the various movements who have felt so long the need of reinforcement. The West has been the recipient for many years of the bountiful generosity of philanthropic men and women; none too much so, ever. Has not

the South now come to its turn, and does not such work as this Association is doing merit the large and munificent gifts of those able to bestow such benefactions? The economic, industrial, intellectual and moral elevation of the people in this Southland, without reference to race or color, has been the constant effort of this Association for many years. The results are greatly encouraging but the work has lagged for lack of larger and more efficient financial support. May we not hope that the day is now upon us when large financial reinforcements will come into our treasury as the thought of the large givers is turned toward this very important field?

Broken Chains. The interesting biographical sketch presented under this title in another part of the magazine is of more than passing worth. It records the struggle, hardships and final success of one who has proved himself a Christian hero. The depressing and bitter conditions of slavery, the opposition and cruelties met by a black boy just freed immediately after the war, were added to the conditions of want and poverty into which he was born. Such a story as this ought certainly to stimulate the better-conditioned youth who find it difficult to gain an education and fit themselves for useful manhood.

The beginning of Tuskegee Institute is also interestingly recorded in this life-sketch. Before Mr. Washington was through his preparatory training, Mr. Snell and others had laid the foundations of Tuskegee Institute, and were developing it toward the excellent school it now is. These pioneers, whose early struggles made possible the useful present of that worthy institution, ought to have their meed of praise and full recognition. No one who is helping in the education of the Negroes in the South through the American Missionary Association can question the wisdom and success of the work after reading such a story as that presented in "Broken Chains."

Boston Meeting. The Ministers' Meeting in Boston, which is a large and representative body, gave its attention to the consideration of the work in the fields covered by the American Missionary Association at a recent session in Pilgrim Hall. The speakers were Mr. Charles A. Hull, Chairman of the Executive Committee of the A. M. A.; Rev. A. E. Dunning, D.D., editor of the *Congregationalist*, and Talcott Williams, LL.D., editor of the *Philadelphia Press*. Greatly to the satisfaction of those present, Rev. F. A. Noble, D.D., presided. In a general way the subject dis-

cussed was as follows: "Themes Pertaining to the Great Field of the Association in the Republic and its Dependencies." Through correspondence received in this office from prominent clergymen and laymen in Boston, we are assured that it was both an interesting and notable meeting. Mr. Hull spoke upon the subject, "General Economy and Efficiency of the A. M. A. Work." A pastor of one of the most prominent churches of Boston writes to the editor of this magazine, urging that this address be published at once as a most sane, sensible and convincing argument, from a business man's standpoint, in reference to the strict economy and thrifty administration of this Association. We can promise our readers that this address will soon be issued in leaflet form, and we shall be glad to furnish it to any who may desire it for personal use or wider circulation.

The following, from the address of Dr. Williams, presents most clearly the essential elements of any educational system that will prove efficient in the development of the Negro race:

"It may be that the successive stages of the Negro problem will be, in the first place, the destruction of the individual survivors of the protection from natural competition under slavery; second, the creation of a higher-developed Negro group as distinct as the groups of which mention has been made in India; and, third, of the recognition by the white man of Negro achievement, within a social world which the Negro himself has created. Toward this ideal many Negroes are now consciously and unconsciously moving, and it is clear that if such a separate group is to be saved from becoming a mere industrial caste, it must be provided with higher education. Once let the caste be created—separated by race, color, education and a separate industrial training—and there is no hope of future equality in the Republic. This education must be *at hand*. One-third the attendance of Yale College is from Connecticut. Two-thirds the attendance of Harvard come from the vicinage. All colleges derive their attendance from their environment. Granted that the Negro race requires an industrial training; granted that the race *must* be purged of the unfit, who were preserved from a natural elimination under slavery, still, all the more, in this training and natural selection, the Negro must be provided with higher education, which will prevent him from being a mere stratum at the base of industry. If the Negro group is to be more than a caste, it must develop its aims, its aspirations and its future by aid of a wide training which puts it in touch with the best, and this training must be at hand in Negro population.

"Neither college nor industrial training can be spared. If the Republic is at length to fuse and assimilate all within its sovereignty,

it can only be as *all* enjoy the possibility of every advantage open to *any*. The final object of all American effort is a more perfect Union, and can only come by permitting all to become perfect through any training which perfects, closing no door to any man."

A Word Financial. February presented an encouraging showing in the department of the treasury. The increase in donations for the first five months of the year is \$10,872. There is also a considerable increase in estates and tuition. We gratefully recognize the cordial co-operation of pastors and others in bringing about this wholesome condition. The friends of the American Missionary Association were never more numerous, active or cordial.

On the other hand, our friends must bear in mind the greatly increased field of service and the rapidly-developing necessities presented in this work. There is imperative demand for larger work among the Negroes in the South. The Mountain Field has only been skirted in the important movements there. Alaska is crying out for reinforcements and needs it imperatively. A minister should be sent there at once to meet the great work of which Mr. Lopp writes. Secretary Woodbury has just returned from a missionary tour among the Chinese missions of California. Having carefully investigated the conditions himself, and having held protracted conferences with prominent pastors and others thoroughly acquainted with this work, he is greatly impressed with the necessity of enlargement here to meet the growing demands especially presented by the increased number of Japanese. The harvest in missionary work is the reverse in time from that in nature. The winter is the time here for ingathering. We have only a few weeks more before the summer vacations begin. "A long pull" is impossible. May we not expect from our friends "a strong pull and a pull all together," which shall mean a considerable increase of income sufficient to meet the growing demands of this great work?

The Prince and the Singers. Prince Henry of Prussia expressed a desire to hear some of the old plantation songs rendered by the Jubilee Singers from Fisk University, those who sang before "Her Majesty, his grandmother." There is but one group of singers who could fill this requirement. No one could tell the story better than Mrs. Ella Sheppard Moore. The interesting account she gives of the meeting of the prince and the singers in Nashville, and his interest in these old plantation songs, furnishes an impressive historical incident.

SKYLAND INSTITUTE.

MRS. E. R. DORSETT, BLOWING ROCK, N. C.

Skyland Institute is one of the eleven schools among the Highlands of the South operated and controlled by the American Missionary Association. It is located in the northwestern portion of North Carolina, near Blowing Rock, Watauga County. To reach it travelers leave the Southern road at Hickory, a point between Salisbury and Asheville, and take a narrow gauge road to Lenoir, a distance of about twenty miles. From Lenoir the ascent of the mountains must be made by carriage, and usually occupies from five to seven hours.

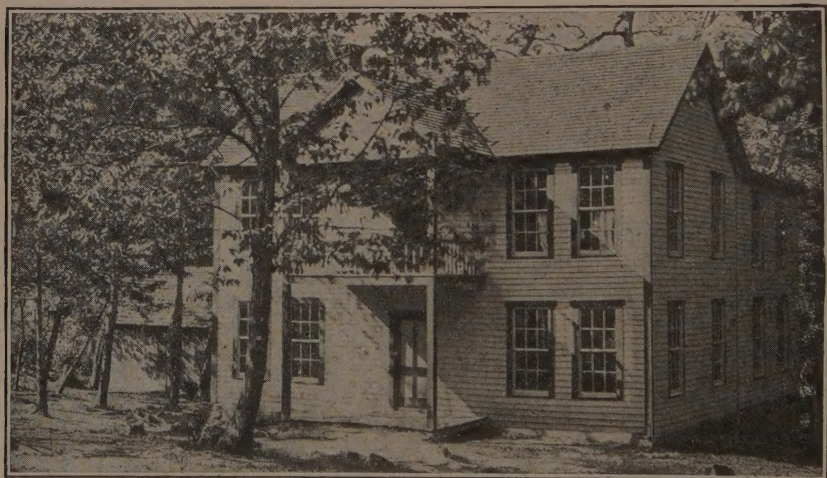


BOARDING HALL, SKYLAND INSTITUTE.

The scenery is wildly beautiful and full of interest. The village takes its name from the spur or cliff, Blowing Rock. This rock is 4,350 feet above sea level, and so projects over the valley where it joins the Blue Ridge range that the north winds strike against the face of the cliff before reaching the top, making a strong current from the valley. When the winds are right, any light article thrown from the summit of the rock is borne upward, instead of seeking the unmeasured depths of the valley. There is a pretty Indian legend which says that a chieftain, whose daughter had many lovers, appointed a day upon which she should make the choice of a husband. For some petty reason she discarded the one she really loved, and he threw himself over the ledge. Then in repentance and sorrow she threw herself upon the ground and prayed to the winds to bring him

back, and he was laid at her feet; so the place was called Blowing Rock.

All attempts to portray the skies, with their "rivers of gold mist flowing down from far celestial fountains," or to picture the swells of the valleys, "dark billows of an earthquake storm," would be quite futile. On clear days the peaks of Mount Mitchell, Table Rock and Hawk's Bill are seen against the cloudless sky, some of them one hundred and twenty miles distant; while nearer, and because of its proximity seeming to overshadow all other peaks, is Grandfather



SKYLAND INSTITUTE.

Mountain, so called because its bold outline represents the profile of an old man.

In the midst of this natural beauty Skyland Institute is located. Scattered about within a radius of half a mile are numerous small dwellings centering around the school. About a mile away is the village of Blowing Rock. The soil is not deep and the crops are never abundant, so the poor are ever present with us.

The school was founded by Miss E. C. Prudden in 1887. During a summer vacation spent in this region, she was deeply impressed by the great need of school privileges, and after deliberation purchased the rough mountain tract known as Skyland, and erected school buildings. When the school opened more pupils came than had been expected, and the house was soon crowded. The school year was short, and the attendance greater than at any time since. In those

days girls brought provisions from home and boarded themselves, each cooking food and eating in her own room.

In 1890 the American Missionary Association adopted the school and sent two teachers to carry on the work. Twelve pupils came the first day and eighty different ones during the year. Those days were days of privation. The buildings were not proof against the cold, the snow and the winds. It was difficult to procure good fuel and suitable food. Gradually conditions changed for the better. More teachers came to help with the work. The Sunday-school and Christian Endeavor were

large factors in the life of the community. Now, after twelve years under the direction of the A. M. A., Skyland Institute has five workers as a Faculty. The curriculum of study is that of an ordinary grammar school. Sewing and cooking are taught systematically in classes by competent teachers, while all the general housework is done



FREQUENTERS OF THE SALESROOM.

by the pupils. The building accommodates twenty-four girls as boarders. We charge five dollars per month for board and tuition. Many are unable to pay produce or money for this, and for these we solicit student aid to pay their tuition, and we help them to work to pay their board. Ten dollars will pay the tuition of a boarding pupil for a year and five dollars will pay the tuition of a day pupil. A large number of day pupils attend. Our total enrollment last year was 122.

We find three classes of people, (1) those who do not value education, (2) those who are eager to learn, (3) and those who, valuing education, yet think our methods not good.

During the existence of the school a large part of its support has come from the sale of second-hand clothing, sent by Northern friends. Upon Monday of each week the clothing has been exchanged for

produce or wood or labor. People have come long distances to make this barter, and, though we have sold the goods at a low rate, we have never given them away. We have touched many lives. One of our teachers, Miss Mitchell, lies in a grave under the pines. Her life went out in her efforts to love these people into a nobler living.

No one can live among these people without feeling great sympathy for them in their narrow lives, many of them filled with sorrow and injustice, and all with a struggle for bread.



GIRLS OF UPPER GRADE CLASSES.

"You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them. . . And do you not think it a greater thing that this you *can* do for fairer flowers than these flowers, that could bless you for having blessed them and will love you for having loved them—flowers that have eyes like yours and thoughts like yours, which, once saved, you save forever?"

Do you remember the words Walter Scott puts into the mouth of Jeanie Deans?—"When the hour of trouble comes—and seldom may it visit your leddyship—and when the hour of death comes, that comes to high and low, lang and late may it be yours, O my leddy! it is na what we hae done for oursels, but what we hae done for ithers, that we think on most pleasantly."

THE ADVANCE OF AN INDIAN COMMUNITY IN A QUARTER OF A CENTURY.

REV. C. L. HALL, NORTH DAKOTA.

Dr. L. B. Sperry writes me that he met last fall in the depot at St. Paul a young Indian who, with his companion, was waiting to take a train home after having disposed of three carloads of cattle. He was well pleased with the prices he got. The doctor, as United States Indian Agent under Grant's peace policy, had, more than twenty-five years before, issued the first head of cattle to the tribe of which the

young man was a member. Then, huddled in a native village, surrounded by Sioux, ignorant of anything but the vices of white men, it was almost impossible for any one of them to keep cattle. This season a number of carloads have been sold by different members of the three tribes at Fort Berthold. In addition there have been a good many horses disposed of to white neighbors, for the Indians are now possessors of many large, strong work-horses. Lately some parties from Winnipeg have bought a number of horses from our people. They find themselves owners of fine stock ranches along the Missouri River, with good water and timber. Individually they own from five to twenty-five head of cattle and some horses, not to mention a lot of the old breed of scrubby Indian ponies, some of which, however, are in use by each one for herding.

The Government has stopped giving rations to all but the old and the sick. This, coupled with an offer of work to those who need it, to be paid for in supplies at wholesale prices, is a good move, if properly carried out by a competent agent. Though living will be from hand to mouth, and hard work for awhile, yet the people may be said to be well on the road to self-support by civilized methods. Young men under twenty-five cannot remember having seen a buffalo. Of the old ways incident to a hunting life, they know only what the old men tell them. It is past history. So with the old costumes. Commissioner Jones's orders about blankets and hair have no bearing upon them; they long ago found that they could not hold a blanket on while they were handling a plow or feeding cattle. So, also, the braided and plastered hair did not go with the work. Only some of the aged men partly keep up the old costumes. As some of the younger ones say, it seems to suit them best; let them alone. I remember a good deacon in a city church who wore his blue coat and brass buttons long after Revolutionary days.

Intellectually there has been progress also. It was hard to find an intelligent interpreter twenty-five years ago. Now most of the men under thirty can talk a little English, and nearly all the young people and children under twenty understand readily what one has to say about every-day affairs. Many have seen the white people's world. The people find themselves led by, and depending on, a young, educated class of their own number, who have been away at school among white people, and have reached a higher intellectual plane. Defective as the system of education has been, the result has been by no means a failure. Commissioner Jones's own statistics show that proportionally the Indians have done as well as a similar grade of whites under like conditions. There have been many failures, as in

every white school; but the total result is not a failure. This winter we are having some debating on subjects of common interest. Those who have had schooling naturally take the lead; but it is gratifying to see the readiness of speech and the quickness of repartee and the flashes of wit shown by the older men.

Ethically and religiously there has been, perhaps, the most marked advance. Twenty-five years ago the old Indian community was like Sodom; now the Indians live decently on the allotments with their wives, and none of them have more than one. There is vice to fight, but only as in every white community. A certain class of white neighbors are, furthermore, the cause of the greatest conflict. It is necessary to add, also, that the administration of Indian affairs by politicians reminds one of the dream-image that was part iron and part clay. Ethically, neither Indian nor white are up to the mark yet; all we can say is what the colored lad said of his race, "We're risin'."

Religiously the phenomena of growth are seen here as elsewhere. Form and ritual are in sight, and are adopted before the inner power is felt. The old beliefs have largely passed away from the younger generation. The Christian teaching answering to all that was of higher aspiration and better living in the old religion, has saved them from infidelity and won their intellectual faith. They have divided on denominational lines for the same reason that whites do. It comes more from social than from mental or moral differences. The church is more a social center to them than a spiritual. There are some old ones who cling to the old religion yet, but they do it more for the money in it than for any downright belief, I think. There is yet much lingering superstition, such as the New England forefathers displayed some two hundred years ago, even in the professedly Christian Indians, which is successfully appealed to in sickness. This is a source of revenue to the Indian Dowie or Eddy.

So we have been divided into Congregationalists, Catholics and a few Episcopalians. Before we are through there may be other denominations represented. It is needless to say that none of them are yet well represented. The great gain is that a whole community has started out on a new social and ethical basis; that there is a husk that encloses a kernel of true spiritual life. We find this result after twenty-five years: an implanted, growing faith in Jesus Christ. It will not die.

The old problem of how to conquer a heathen faith is now solved. The new problem after these years is identical with that before every Christian disciple in our land—it is how to put a true life within the

form of godliness. We have all degrees of church members, as in other communities. Some are good Fourth of July and Christmas members, some are good social helpers, the few are found at the spiritual gatherings. Some like the praise of men for the good they do, as when one holds up his contribution before putting it into the box, so that it may be seen of all first, or when one tells me what a fine present his wife is going to put on the Christmas tree for my little daughter. Some show self-denial to help others, as when a very old man drops one of the few nickels he has into the Thanksgiving offering for white orphans. Some are seldom seen at church, like one whom I had to admonish by telling him that if he wished to be known as a church member he would have to attend meetings. His defense was, "I do not wish to leave the church. I have always followed your teaching. When there was a funeral of a member I have always worked hard to help dig the grave. Others, like our beloved Poor Wolfe, though eighty-two years old, are constant in attendance and devoted in their lives.

The old man was feeling the burden of the souls of his people during the week of prayer. He said to me: "I keep on living one season more. Feel my wrist. Do you think I can last much longer? The young men do not come into the way of God; they do not listen to me; they are so fond of the old dance and follies. I shall be passing away soon; I cannot go about as I did, calling them to meeting, now that I am nearly blind. Tell me how is it to be?" "My friend," I said, "You are the best helper I have yet. God will spare you till some young man will come forward with your spirit." Then "let thy servant depart in peace, for mine eyes have seen thy salvation." Poor Wolfe and Simeon! They belong to the same fellowship, and such as they, here and elsewhere.

These results for twenty-five years! There is nothing extraordinary about it. No; it is the ordinary work of ordinary workers. Thank God that spiritual fruits grow under ordinary culture everywhere, if we keep at it constantly.

INDIAN APPEAL.

REV. DAVID BEATON, D.D., ILLINOIS.

The work of the A. M. A. appeals to me because it is done among the lowly, the disfranchised, and those who, in a manner speaking, have no country. The Indian work is, perhaps, the most unique of this truly Christian service. They are the people on whom has come heaviest the burden of our civilization. We need no other proof

of the readiness of the human heart to respond to kindness, and no better proof of the power of God's Spirit than the way the Indian has received the gospel from the hands of the race who dispossessed him and oppressed him.

We note the rapid and revolutionary character of the civil changes that are passing over the Indian. The A. M. A. must have a policy and a practical system of work that will meet these changing conditions. At annual convocations we come as ships after a long voyage to set our compasses true again by the fixed pole star, ere we start on our yearly voyage. I am free to say that the key to the Indian situation lies in his education. Not the education of the hand to make him prosperous, or the head only to make him smart and help him to the largest possible share of wealth and comfort, but the education of the heart and conscience and spirit as well as the hand and brain—this education dominated by a Christian conception of life shot through with the fear of God and which has for its ideal the creation of a perfect man in Christ Jesus.

This claim for education as the solution for the Indian problem makes no invidious comparisons between the evangelistic and the educational methods. The day is past for thinking that there is any contradiction between these two methods of Christian work. The situation facing us may be stated in two particulars: (1) The government work of education and (2) the relation of our work to the changing conditions of the Indian's life. The first may be dismissed in a word. It can never take the place of the Christian education we are giving the Indian. Instead of helping, it is actually forcing the situation before the people are prepared for the changes. There is danger that the whole public school system may be thrust on the Indian before he is fit for it either intellectually or economically.

But as to the other. What is our real purpose with them? It is to make disciples, to create the Christian family, as the ground and source of a Christian civilization, to help the Indian earn his daily bread and become a useful citizen. But I shall not insist on the industrial and civic side of our work; the need for the educational policy is even more imperatively demanded by the purely religious and denominational considerations of the situation. What do the workers say? The practical problems of church support, of getting teachers and preachers, of finding intelligent and able members to conduct church affairs and perpetuate the life of Christ in the institutions of church and society, these are the difficulties the workers have to meet.

Government education can never fit our teachers and preachers. If we who have a thousand years of Christian civilization behind us

do not rely on our public schools and universities to train our religious teachers and preachers why should we expect the Indians to get their religious teachers and ministers from such a source? One of these in emphasizing the need for an enlarged and broadened policy says: "Of late years there has been a growing feeling on the part of many that education is to be left to the government, and that the proper work of a missionary society is that of evangelization pure and simple—that is, we preach the gospel in its narrower church sense, and leave the devil to train for us both our church members and our pastors. It is both ridiculous and suicidal."

A generous and intelligent policy of education is the demand of the hour.

DUTIES AND POSSIBILITIES.

REV. NEHEMIAH BOYNTON, D.D., MICH.

There is a story which Lord Tennyson used to love to tell of an old farm bailiff whose allegiance to the squire had become so complete that he failed to recognize any superior authority or power in the universe. When after a long sickness it was tenderly announced to the old man that he would soon pass away, he remarked in surprise, "God little knows what he's about, a-taking me, and the squire'll be so mad and all." We may perhaps pardon the practical infidelity of the simple old man, but we must not be blind to its expression under other forms in our own time. For surely in these days, so full of rush and business, the impression is sometimes given that God little knows what He's about, that He has in some way in our age missed His reckoning, that his latitude and longitude are mistaken, and that the forces represented by the squire are after all the superlative ones. Certainly in missionary work there is no more fundamental necessity than the assured conviction and the absolute certainty that God knows what He's about.

God has known in other days what he was about. Columbus sought the back door of the Indies and found America. Every man is in some sort a Columbus, and if he will, may hear the divine whisper saying to him, "Beyond the unsailed seas there is a new land, go, plant My cross upon its shore!" God knew what he was about when he permitted our Pilgrim forefathers to sail away to the new world bearing in their hearts the courageous word from John Robinson's lips, that there was more light to break forth from God's holy word. What the ministry of storm and cold, of hunger and want, would be to their heroism, to their patience and to their devotion, he well knew. What the commingling of races could bequeath to national character, he also

knew. Col. Higginson is authority for the story that nature once said: "Hitherto the English has been my best race, let us put in one more drop of nervous fluid and make the American." That drop of nervous fluid has been clarified and refined through marvelous national experiences. As a nation, we have stood every test of perpetuity, save one. In our weakness we opposed the strength of England and won our independence. In our strength we hurled ourselves against the proposition to partition our country, and kept the Union one and indivisible, while freeing slaves. Only recently, in one hundred and thirteen days, we have settled a growing dispute with a nation across the sea. Through weakness, through internal dissension, through strength, we have come with the laurel of victory on our brow. To-day we stand face to face with success—success that is the most subtle, the most fascinating, the most enervating and the most dangerous temptation which ever comes to a nation's life. God knows what He is about in lining us up with success. Our national problem is this: Can we yoke success to the chariot of the Lord and make it pull along the highway of righteousness? We are aware of the fact that we are to-day of international importance. No question can be discussed affecting the weal of nations which does not have regard to position and opinion of America. Our national wealth is phenomenal. In ten years we shall surely be the financial arbiters of the world. But with our prestige and with our wealth we face great patriotic problems. God knows what He is about in giving us our opportunities for international prestige, our untold national wealth and our pressing national problems. Out of these is to come a character which shall be the dominant redeeming factor in the world, or else a chaos and a collapse which will be the most lamentable downfall upon the pages of history.

I cannot altogether agree with those who see in commercialism only an enemy and foe of our native land. If commercialism can be subservient to Christian uses, it will be an indispensable ally. The problems of race, of condition, of ignorance can be met and all be solved through the dedication of our amazing wealth to the higher and nobler Christian sacrifices. It is perfectly true that the gospel sends out royal invitation to buy wine and milk without money and without price, but it is equally true that the expense of thus providing the gospel is to be met out of the generous supplies of gold and of silver with which the Master has intrusted His servants. We make a mistake in limiting the spirit of sacrifice to the incidental and spectacular. Sacrifice is implicit and spiritual. It means more than money, but it means money. Go into the South to-day and you will find lives of such rare self-forgetfulness lived by those who are dedi-

cated to the work of saving their fellow men, that they themselves have ceased to think of sacrifice and regard only the gracious privileges. For the sake of their work anything must be laid upon the altar. The next step in Southern education will be the co-ordination of all our educational institutions, both civic and religious, and this will call for a self-forgetting spirit among workers, among different denominations, the like of which we have never seen before.

God knows what He is about in making the urgency of the need so explicit that His disciples in pursuing the high ends to which they are summoned, become oblivious to the lesser separations which hitherto have characterized them. The salvation of America rests not in our ability to get rich or to secure social pre-eminence, or international prestige, but upon our ability to pick up the great racial problem of our country in the spirit of a holy sacrifice, and to dedicate the noblest impulses and passions of our lives to the interests of fatherland.

A GREAT DAY.

BY REV. JAMES BOND, D.D.

Howard Congregational Church, Nashville, Tenn., celebrated with interesting and appropriate exercises the twenty-fifth anniversary of the organization of the church, and the fifth anniversary of the pastorate of the Rev. James Bond.

During all the twenty-five years of its existence the church has had a varied but honorable experience. The following is an incomplete list of the ministers who have labored with the church: Rev. G. W. Moore, now Field Missionary of the A. M. A.; Rev. S. A. Sinclair, now Financial Agent of Howard University; Rev. J. W. Whitaker, now Financial Agent of Tuskegee Institute; Rev. Eugene Harris, now laboring in the far Northwest; Rev. J. E. Moorland, now General Secretary of the Young Men's Christian Association, and Rev. James Bond.

During the present pastorate, 96 members have been added, and 46 persons baptized; the offerings brought up from \$300 to more than \$1,000 a year; improvements costing \$400 made. The present debt (Dec. 1) was \$150, which has been reduced to \$50.

The anniversary exercises brought together large audiences morning, afternoon and night. At 11 A.M. the pastor preached the anniversary sermon from Luke 19:10: "For the Son of Man came to seek and to save that which was lost;" and Rev. G. W. Moore, the first pastor, spoke of the early struggles of the church. Communion was administered and an anniversary offering of \$100 was taken.

In the afternoon a union meeting was held, in which many of the

churches and religious workers in the city participated. Deacon J. C. Napier presided; Miss Lena Jackson, a graduate of Fisk University and a teacher in the city high school, represented the Sunday-school; Mrs. James Bond, representing the Woman's Missionary Society, spoke of "Woman's Work in the Church." Prof. Cameron, a graduate of Fisk and instructor in the high school, spoke of the Men's League, emphasizing the importance of the work of men for men. Deacon Robinson, lawyer and graduate of Fisk, spoke of the "Mission" carried on by the church and through the Endeavor Society. The work is done for the poor, destitute, neglected children in the alley behind the church, and is reaching large proportions. Trustee W. H. Hodgkins, a graduate of Fisk and a lawyer and real estate man, represented the business side of the church life. He spoke of the pledge roll in the hands of a financial secretary, who at stated times informs each person on the pledge roll as to his standing. Monthly meetings are held by the Board of Trustees, at which the financial condition of the church is carefully gone over. A meeting of the church is held every quarter, at which reports are read from all departments of the church. Prof. J. W. Grant, Dean of the Law Department of Walden University, spoke of "Professional Men and the Church." J. E. Miller, Vice-President of the Y. P. S. C. E., represented that organization. Dr. S. G. Barnes, pastor of the mother church (the Union Church of Fisk University), spoke entertainingly of "Interdenominational Fellowship." He represented the various denominations as parts of a great army with one purpose and one head. The glory of one part was the glory of all. Dr. P. B. Guernsey, President of Roger Williams University, had for his subject "The Church and the School." He said the one is dependent upon the other; there is a mutual dependency. There are three ideas in education: 1st, To get information; 2d, To teach men to think; 3d, To develop the moral nature. The first two, important as they are, if considered the end and aim of education, become a curse to the individual and to the world. "Spiritual Development" was the theme of Dr. Hammond, of the M. E. Church. Rev. W. S. Ellington, Pastor of the First Baptist Church, spoke of "The Minister and his Message," emphasizing the necessity on the part of the preacher of having a message from above. God must speak to the man before man can speak to men. Deacon J. C. Napier reviewed in a happy vein the history of the church for a quarter of a century. At one time the spark of fire seemed almost gone. He and his wife many times made the audience. At other times the minister would take his congregation of two or three and go to another church to attend services. But for his faithful wife,

who was educated at Oberlin and Congregational to the core, he would have deserted the ship.

Although the afternoon meeting was of necessity long, when eight o'clock came the auditorium was filled with a most interesting audience composed, for the most part, of young people, to hear the sacred concert given under the auspices of the Men's League and Y.P.S.C.E. It was a concert of high order.

It was a great day for the church and marks a new era. The period of childhood is past. We have reached manhood's estate, and this consciousness of selfhood is doing much for us.

LINCOLN MEMORIAL SABBATH IN MISSISSIPPI.

PROF. B. F. OUSLEY.

Lincoln Memorial Sabbath was observed by the Mound Bayou Normal Institute, February 9th. Our audience was not large, yet our seating capacity was fully occupied. But I must not neglect to say that the schoolboys were seated on rough boards or planks put on boxes.

We used the A. M. A. exercise, and the audience seemed to appreciate the memorial service. Some of the patrons and friends of the school were formerly slaves, therefore they were better prepared to understand the significance of such an exercise. The Mound Bayou Normal Institute is, I think, the youngest school of the A. M. A. It is well located, being in the center of the Yazoo and Mississippi delta. The population of Bolivar County is about the largest of any in the State, in fact, it is the banner Negro county of Mississippi. The Negroes all over the State look towards Bolivar County as a kind of Mecca—a county where a black man has a better chance or opportunity to buy a home for himself and family—so every year brings large numbers of our people from other counties of this State and from other States to this county. But no place in the county has such a drawing power as the Mound Bayou Negro colony. All the saleable land within the limits of the colony has been bought or bargained for. But it is no small task to pay for forty or more acres of wood or timber land; the price is from \$7 to \$10 per acre, with five years' time to pay for it. Large numbers fail to make their payments—keeping up the interest, paying taxes on land, etc., hence some are forced to let the land revert to the railroad company or the owner from whom they purchased. Others secure an extension of the time limit and try again. It means by far more to pay for a home of forty acres of timber land here than out West on prairie land at \$1.25,

government price per acre. Sometimes it takes ten years or more to get rid of the stumps and big logs on one's land.

Though most of the people of the Mound Bayou community are buying homes or have recently paid for their homes, the people, as a whole, are poor, and have yet to learn the lesson of self-denial. That is, the masses of our people do not fully appreciate the advantages to be derived from Christian education.

To meet the urgent needs of the community and the counties adjacent to this, the school should be enlarged at an early day. A teachers' home is greatly needed. When the roads are too muddy, as they have been for some time, for us to drive up, we walk three miles to and fro, thereby losing much time and strength which we desire to give directly to school work.

PRINCE HENRY AND THE FISK UNIVERSITY JUBILEE SINGERS.

MRS. ELLA SHEPPARD MOORE.

While on shipboard, *en route* to this country, the Prince expressed the wish that while in America he would be able to hear again the Jubilee Singers who had charmed him as a child, and said that the desire to hear them was an unfulfilled wish of his heart. In compliance with his request, First Assistant Secretary of State David J. Hill wired President Merrill, of Fisk University, on February 27: "Prince Henry will be pleased to hear Jubilee Singers during his stop at the Nashville station."

Arrangements were made with Mayor Head, who expressed his approbation of the request that the singers be permitted to render a few of their best songs for the Prince's entertainment.

A very interesting feature of the occasion was the fact that the singers were led by Mrs. Ella Sheppard Moore, who was with the original company who sang before the royal family in Germany.

Concerning this interesting meeting Mrs. Moore writes as follows: "The morning opened bleak and raw. Flakes of snow began to fall, a regular March wind blew until about noon, when the sun suddenly burst out, and by one o'clock the air was clear and crisp.

"Having reached the station, we stood in a bunch in the general waiting-room. A policeman came up and said: 'If you wish to sit down, go into the colored waiting-room and I will make room for you so that you will be quite comfortable.' We went. I remarked, 'I will go into the colored waiting-room for the first time, considering the circumstances.' I felt that, so far as I could prevent it, nothing should occur to mar in any way the occasion.

"We went down under the shed to await the train. We received instructions from Mayor Head to stand upon a 'truck,' and the truck would rest wherever the end of the last coach would stop. We were to stand behind the truck, and when Mayor Head should finish his address of welcome, and the Prince should, or should not, respond, we were to strike in on our first song. I suggested to the Mayor that he had better signal me, as the Prince might be slow to speak, and I might strike in too soon. So it was agreed that he would give the signal. Arriving at the place assigned to us against the truck, where two colored workmen were engaged in putting it in place, I arranged my singers and gave final instructions. I had planned three pieces. Two we hoped to sing, and possibly three, arranged thus: 1. 'Oh, Walk Together, Children.' 2. 'Swing Low, Sweet Chariot.' 3. 'Golden Slippers.'

"Within a few minutes of train time the gates were thrown open to the uninvited crowd. Then it became a mass of crushing, pushing humanity, each determined to get the best place. In spite of our clinging together we were jammed and crushed until, had we not been out of doors, we should have fainted. The management, seeing our plight, were confused and did not know what to do. Just then the train was sighted, and everyone's attention was upon it. The vise relaxed and we could breathe. When the train stopped, the Mayor and other officials shot up the steps and into the coach, instead of on the truck. Some one called, 'Why don't you put the singers on the truck?' I called to an official and said, 'We will get on it if you give us permission?' 'All right,' said he, and up we began to climb. It was too funny to see his and other hands literally pull and drag us up. The truck was very high, and I even could hardly get up, while some of the shorter sisters had to be literally tumbled on. This bit of relaxation put everyone into a good humor, and we stood at 'Attention' to watch for the Prince. A brief wait, and we were told to sing. The singers sang with such a vim that Prince Henry hurried out of the 'Columbia.' The people yelled and waved their hats, and the Prince saluted and bowed to the singers. Then the Prince stepped forward. The truck stood against the step, and I at the step. He lifted his cap to us and said to me that he was pleased to meet us, and asked if he had not met me before in Germany? I replied that he had, and expressed my pleasure at the honor of meeting him again. He referred to the former meeting, and expressed pleasure at again seeing me and his delight at hearing us sing.

"He stopped, and I thinking him through, besides realizing the briefness of time, determined that he should hear 'Swing Low, Sweet

Chariot.' We started it up, and the singers sang well. The Prince was constantly spoken to by some one, but his eye and ear were evidently with the singers. He never turned from us. Finally some one yelled, 'A speech.' 'No speech,' said the Prince, 'I want to hear more of that beautiful singing,' and I started 'Golden Slippers.' (The Mayor had told me to sing as long, and as many songs, as time would allow and the Prince desired.) The Prince, folding his arms, settled back on his left foot, and kept time with the right foot, just as enthusiastically and sympathetically as an American would have done who enjoyed it. Then, as we closed the last strain, his Royal Highness said, 'Just one more,' and we started 'I've Been Down Into the Sea.'

"Then the Prince came forward, doffed his cap and offered his hand to me and held mine firmly, emphasizing each earnest expression with a German grip, as he told me of the great pleasure he felt in again hearing these songs, seeing the singers, and of meeting me once more after so many years, and he thanked us over and over again.

"When he took my hand there was a subdued ripple of surprise not noticeable to the Prince, followed and suppressed immediately by pleasant sounds. The Prince stepped back and, lifting his cap just as the signal man started the train, said, 'One more'; and we sang,

"Oh, bye-and-bye, bye-and-bye,
I'm going to lay down my heavy load."

And just as we closed the last chord, sweetly and solemnly, the signal was given and the train started, his Royal Highness bowing and saluting, and we waving the Chautauqua salute.

"Some time passed before we could get down and catch our breath, and realize that it was all over, and that the good Lord had blessed our effort with success. We stood, receiving the joyous greetings of our Fisk University teachers and other friends.

"So you see we are inching along like a poor inch-worm,' and we are glad that a dear Heavenly Father holds the tape line, and that He will give the measure according to our merit. Returning home we were full of joy and thanksgiving that we had been so signally blessed. Not one of us but felt a new something born within us, calling us to a higher and nobler aspiration as never before."

FOURTH INTERNATIONAL CONVENTION OF STUDENT VOLUNTEERS.

BY THE REV. GEORGE W. MOORE.

Toronto, the queen city of Canada and the capital of Ontario, was a most attractive place in which to hold the Fourth International Convention of the Student Volunteer Movement.

Its business enterprise, excellent municipal government, great educational institutions and the abounding hospitality of the people, as nearly 3,000 delegates can attest, made this meeting one of the best of the four great gatherings of this movement. Massey Music Hall, with a seating capacity of 5,000, was the place of meeting, while overflow services were held in the Metropolitan and other churches in the vicinity.

The Convention had two daily sessions, morning and evening, while the afternoons were devoted to section conferences.

The Convention was deeply devotional. There was no applause, no parade, no effort to magnify men; but the great object of the meeting was to glorify God and to extend His kingdom through the earth.



MASSEY MUSIC HALL.

The feature of the first morning service was the report of the executive committee, giving the history of the movement during the past four years. The address on "Spiritual Work," by Bishop Thorburn, who has spent forty years in India, was an earnest plea for Christian workers to teach the people to pray and do Christian work. "Leaders are needed who can communicate spiritual gifts." Washing the disciples' feet of to-day is the same as blacking one's boots.

Dr. E. E. Chivers, of Brooklyn, spoke on the supreme importance of missionary education among young people. He advocated a regular course of supplementary instruction on mission work in our Sunday-schools.

Rev. H. T. Beach, the educational secretary of the Volunteer Movement, discussed the place in colleges and theological seminaries of the study of the extension of Christ's kingdom.

The third morning session was devoted to the consideration of

money and its place in mission work. Dr. Capen discussed "The necessity of making the financial plans of the church commensurate with the magnitude of the world's evangelization."

The financial responsibility of the young people to support missionary work was vividly presented by Rev. S. Earle Taylor. Mr. L. D. Wishard showed how 1,000 foreign missionaries are supported through the methods of the Forward Movement.

The Chinese Conference awakened great interest. The martyrs of China, including 30,000 Chinese Christians, showed a constancy and heroism almost unparalleled in the history of the church. Dr. Howard Taylor and Rev. Dr. Ament and other missionaries told the story of China's suffering and the bright outlook that awaits that field.

The Conference on Africa was largely attended and was full of interest. Addresses were made by Rev. Willis R. Hotchkiss, missionary in British East Africa for the Friends, on the "Need of industrial missions in Africa;" by Miss Isabella A. Nassau, who had spent thirty-four years in West Africa under the American Presbyterian Board, on the "Work and promise of a generation of service in Africa;" Mr. W. A. Hutton, Secretary International Committee of Y. M. C. A., on "The Providential preparation of the American Negro for African evangelization," and by Dr. T. Jays, Fraternal Delegate of the British Student Volunteer Movement, London, on "The practical evangelization of Africa in this generation."

Miss Althea Brown, a graduate of Fisk University, Nashville, Tenn., spoke of her prospective work on the Congo.

The missionaries present from the various fields in Africa were unanimous in their approval of *colored missionaries for Africa, and testified to their faithful and efficient service and hoped that more of them might be commissioned for service in the Dark Continent.*

The colored delegates held a conference and petitioned the executive committee of the Student Volunteer Movement to put a traveling secretary in the field to enlist colored volunteers of our Southern institutions in this movement.

Secretary J. E. Moorland, of the International Committee of the Y. M. C. A., was instructed to confer with the secretaries of the various mission boards as to their policy of sending colored missionaries to the foreign field with a special view to work in Africa.

Twenty-five distinct denominational meetings were held Friday afternoon, February 28. At the Congregational Rally, President Capen said: "The time has come when we Congregationalists must remember our own missionary children, both in the home field and in the foreign work. We must remember that there is no one else to take

care of them but us. Let us care for our children in our mission fields and let the tramps go."

Much interest was manifested in one of the conferences by the suggestion that the Student Volunteer Movement be not limited to foreign fields but include the great work in many home lands as well.

Secretary Fox, of the London Church Missionary Society, thought that the churches should catch a vision of the whole mission field; he felt that there was danger of concentrating thought on a special missionary or a single field as contemplated by the Forward Movement, which narrowed the vision that should embrace the work of the whole world as the mission field.

The third afternoon conference was taken up in consideration of medical and evangelistic missions, educational and literary work, Y. M. C. A. and Y. W. C. A. in mission lands, editors, professors and instructors and leaders of young people's meetings. It was decided at the meeting for the leaders of young people's movements to hold a conference in July next at Silver Bay, on Lake George, for the consideration of mission work at home and abroad.

The closing services on Sunday, March 2d, were inspiring and impressive. Bishop Baldwin, of the Province of Huron, preached the Convention sermon from the text: "Jesus Christ, the same yesterday, to-day and forever."

BROKEN CHAINS—A LIFE SKETCH.

REV. SPENCER SNELL, ALABAMA.

I was born in Monroe County, in the black belt of Alabama, in January, 1852 to 1854, in one of such slave cabins as were to be seen on plantations in that section. This cabin had only two rooms, but in it lived, or, rather, existed, the twelve or fifteen slaves owned by the master, and, occasionally, hired slaves besides. On this plantation, as on others about there, the slaves had little to eat, little to wear, worked hard and were cruelly treated. My own mother did the work which only a strong man should have done. She plowed, felled trees, and carried logs at one end of a handspike against a man at the other end, at log-rolling time; and many times did I see her severely punished with the great leather whip and heavy wooden-handled leather paddle which were used in chastising the slaves, while we her children wished in vain that we might help her. I am happy to say that my mother still lives, at eighty-seven years of age, having accomplished her fifty years of unrequited slave toil in Virginia and Alabama, and having enjoyed thirty-seven years of freedom. When she was a girl of sixteen she walked from Virginia to Alabama in a drove

of slaves, the journey lasting six weeks. In spite of all these hardships she has survived all her former owners. From the plantation my eldest brother once ran away to escape punishment, was chased by bloodhounds called "nigger dogs," and had to climb a tree to avoid being torn in pieces by them.

I was on this plantation in 1865 when the "Yankees" came in April and told us that the Proclamation had been issued, that the war was over, and that we were free; for although the Emancipation Proclamation was issued in 1863, we did not know it till the Union



REV. SPENCER SNELL.

soldiers came to the plantation and told us. My mother, my sister and myself remained on the old plantation till the close of 1865. My oldest brother had died in Mobile, Ala., whither he had been sent to assist in building Confederate breastworks. My father, who had lived on another plantation, and who had belonged to a different man from the one who owned my mother, had gone off with the Union soldiers, as had also my second brother.

In January, 1866, my mother, after walking many miles in different directions in search of a new home for herself and for her two children, succeeded in finding a farmer who agreed to pay us \$20 for our services that year. On the day that she left the old plantation for

her new home the master swore at her and abused her in language too vile for repetition, saying that after all he had done for the little Negroes she was now going to take them away. He placed his hand upon my head, saying, "I would not have taken \$1,000 for this boy." The fact is that, besides being too young to share the hardships of the adult slaves, I had been a sort of favorite with the master. On Saturdays he would take me on the horse behind him to the village where I would entertain crowds of men by singing. He was a county bridge-builder, and would take me along to carry water and to entertain the men at night with songs. Many a night was I awakened and called from my bed into the "big house" to sing and dance for the amusement of the guests.

In 1867 we went to another plantation, where I saw for the first time a Negro who could read and write. It was a young colored man who had come from another part of the State. The young man was not a Christian, and thought that a sinner ought not to read the Bible, and would not read for the old, uneducated preacher. Consequently, our preaching was from such texts as the preacher could remember, dream or imagine. He started what they called "a pertracted meetin'," and told us sinners we must all "seek religion." He advised the mourners to fast and pray night and day, and said we must not go to bed at night, for if we did the devil would make us sleep all night and cheat us out of our prayers. I undertook to "get religion" in the way prescribed by the old brother, and for several days ate no breakfast, no dinner, no supper, although I was daily following the mule and the plow. At night I did not go to bed, but slept on the doorstep, that I might be sure to awake and go down into the wood to pray at intervals through the night, though it was with fear and trembling. This I continued until becoming faint, sick, discouraged, I gave it up, saying that if I could "get religion" in no other way I would have to go without it.

Having become acquainted with the young man who could read and write, I became anxious to learn, and was encouraged, feeling that if one colored boy had learned another could also. He agreed to teach a few others and myself. We bought some blue-backed spelling books, and as we returned at night from the plantation to the cabin we carried pine knots and made fire, around which we sat on the fence, on stumps, and on such other seats as we could provide, while we studied our letters. Having learned the alphabet, I desired to go to school so that I could learn more and learn faster. The teacher told me that in Mobile colored boys and girls, as well as white ones, were going to school every day, and I determined to go there that I might know something, be somebody and do something. So on one Sunday morning, without permission from my mother, I left home with everything I had tied up in a pillow-case, and walked eleven miles to a steamboat landing, where I embarked for Mobile without a penny with which to pay passage. A boy had, some days before, cheated me out of the only nickel I had, telling me it was of no account, and giving me a piece of tobacco for it, which I either threw away or gave away. There was a colored deckhand on the boat to whom I explained my condition and who divided his meals with me and helped me to my destination.

After reaching Mobile I had some difficulty in determining what my name was, for my mother had named me Edward but the master

had named me Spencer. I easily decided to keep Spencer as the first name, but what should I do about the second? for my father had belonged first to a Mr. Snell and then to Dr. Jenkins, and my mother and her children had belonged to a Mr. Broughton. Like other emancipated slaves, I desired to get as far away as possible in name from the man who had owned me; hence I took for the second name that of the man who had at first owned my father, and called myself Spencer Snell.

After reaching Mobile I could not go to school, as I had hoped to do, but became a nurse in a colored family for a year or so, and later on became a rag peddler on a small scale. At first I assisted a man who was in the business and saw how he did it, and then went out alone begging and buying rags, iron and bones, which I sold so as to realize from fifty to seventy-five cents a day. Often I would eat nothing through the day, except a few biscuit or some light bread purchased at a bakery. I remember distinctly how my heart ached as from day to day I walked the streets with my bag of rags and saw boys and girls, white and colored, going to school and I could not go. Until this time I had never seen a Sunday-school, and in the first one I entered, ignorant and poorly clad, I saw boys and girls nicely dressed, and heard them repeat Bible verses and sing Sunday-school songs. When they sang about the children on the prairie who never read the Bible nor hear the Sabbath bell, I knew that the song described exactly the condition in which I had been. I can never forget the impression which that scene made upon me.

Soon after this I quit the rag business and was employed as dining-room boy. There was serving in the same family a colored woman who told me of a night school in which she was a student. The tuition was one dollar a month, but a kind word from her induced the teacher to let me enter for fifty cents, as I was earning so little; but so anxious was I to be in school, that I think I would have paid all my earnings rather than to have missed the opportunity. Later on, when my wages had been increased a little, I did pay two dollars a month for tuition in another night school. Many a night did I study my lesson by the light of a tallow candle till the city clock struck twelve and one, and then take it up again before day if I had not mastered my lessons. For several years I worked for the same family during the day and went to school at night, my wages increasing from \$3.50 to \$10 per month, until I was far enough advanced in learning to go back to my country home, take the examination and teach a district school.

I returned to Mobile and entered Emerson Institute, a school of

the American Missionary Association—my first day school—in 1874. I learned about the school in this way: When I had learned how to read and write and teach school I grew ambitious to be a politician, and joined a club of colored men with like aspirations. A member of the club passed my place of employment one day and threw over into the yard a paper edited and published by a colored man, and when I had time to read it I found an account of the approaching closing exercises of the school. I went to the exercises, was profoundly impressed, and said that I would enter when it opened again; and thus, while my membership in the club did not help me to a seat in the Alabama Legislature, a seat in Congress, or to any other political distinction, it was the means of my learning of a good, Christian institution in which I became a student. A Northern lady-teacher in this school, who was also my Sunday-school teacher, led me to Christ without the fasting, the nightly vigil and the other hard things recommended by the unlettered colored preacher at my country home. Mrs. Kate L. Wheeler, now at Pleasant Hill Academy, Tennessee, is the lady to whom I refer, and whom I can never forget.

In this school poverty stared me in the face, as it had done at every step of my struggle upward. Many a day, when the more highly-favored boys and young men were eating their nice lunches, I had nothing but a piece of cold bread wrapped in a piece of paper, and would go off by myself to eat, ashamed to let others know what I had. After I became a Christian, and had had some experience in Sunday-schools and other kinds of Christian work, I felt called to the ministry, and, having heard of Talladega College, with its divinity school, I decided to enter and to prepare myself for the work; for I wanted to begin preaching with more preparation and higher motives than did the colored brother who, leaning upon his hoe in the cotton field one day, looked up at the sun, looked at the long cotton row and at the hoe and thus soliloquized: "De sun am so hot, dis row am so long an' dis hoe am so heavy, I raally b'leves I's called to preach," and quit the field and began preaching. The way was opened for me to enter Talladega College, where I remained eight years, completing the normal and theological courses of study and a post-graduate course, and had the honor of being the first "B.D." of the institution.

During my course of study here I did manual labor, walked five miles into the country to teach Sunday-school, and later on preached in mission churches. When I entered this school I had a wife and two children, and there were four childreu before I had completed the course. These, their mother and myself lived part of the time on \$10 a month and paid house rent. Dark, indeed, for me was the day when

the partner of my life and mother of my children, who had shared my poverty and made sacrifices which will never be known on earth to help me get an education, died a few months before I was graduated, leaving me the care of four small children, and being herself denied the privilege of sharing with me the joy in Christian service that has followed.

In speaking of what I did while a student of Talladega College I may be allowed to say that I taught one summer at Tuskegee, just two or three years before Mr. Washington went there, and in the same house in which he began. Some of the people of Tuskegee have been good enough to say that my teaching helped to create the desire for larger things which brought into existence the now famous Tuskegee Normal and Industrial Institute.

Since leaving school I have had a pastorate of two years in Louisville, Ky., a pastorate of seven years in Birmingham, Ala.—in both of which the Lord prospered me—and I have been for seven years pastor of the church of Talladega College, where it is my privilege to preach to and to help the hundreds of young men and young women who come here to get Christian education and go out to help others.

I have finished the four years' course in the Chautauqua Reading Circle and a nine years' course of Bible study, covering the entire Bible.

In 1892, after I had been a widower for seven years, I was married to Miss Emma J. Guy, of Topeka, Kans., formerly of Ohio, without whom I could not have had the helpful home-life which I have enjoyed and the success which has attended my efforts in the ministry these ten years.

What I have said in this sketch is in no spirit of boasting, but with humble gratitude to God for opening these doors of opportunity to me and giving me the wisdom to enter them, and to the American Missionary Association, which, under God, has helped me to be what I am.

INDIAN OUT-STATIONS IN WINTER—No. I.

BY REV. THOMAS L. RIGGS, OAHE, S. D.

Visiting our Indian out-stations in the winter time is not unmixed pleasure. You do not take a drive over the prairies—wide oceans of dazzling snow; cross rivers in every condition of freezing—half frozen and broken ice; fight the cold to exhaustion, in efforts to keep warm; cover vast distances of wind-swept plain; climb hills and crawl down gulches, as one might go to Florida or Southern California. Then,

too, there are the violent changes of weather that upset the best of plans. A short time ago I seriously considered taking a sleigh, instead of going on wheels, when starting out for a three-hundred-mile drive. There was an evenly distributed field of snow. I thought better of it, however, and kept to the wheels. The first sixty miles there was snow in abundance, and some to spare. Then a sudden thaw, and there was mud—sticky mud, that rolled up on the wheels; splattery mud, that covered your horses and daubed your harnesses even to the blinders of the bridles, made the lines slip in the hands, and splattered into face and eyes and hair, and down the back of your neck for forty long and sad miles; and then came a freeze! There were little lakes and great lakes, vast prairies of ice, ice-covered hills and ice-filled valleys—a discouraging glare of ice that twinkled at you and laughed at you in the bright sunshine, and wickedly winked at you as the unshod horses fell again and again. No, it is not always a pleasure trip—this visiting the out-stations in winter.

But the welcomes you receive, and the hand-shakings and the wonderful things you see, and the help you often may be able to give are worth it all. You come close to the heart of things, and learn that which comes in no other way. I know this to be true. You can take my word for it; or, better yet, come and see for yourselves.

This last Christmas eve I drove up to an Indian house, sheltered by the hills of Fox Ridge, where a part of our Cheyenne River Church people were gathered for their Christmas tree. I was wet and miserably cold, and hungry to boot. Three or four young fellows took my team. I was bidden to go in-doors, and seated by a roaring fire, and in almost no time was called to supper, where everything was smoking hot and plenty of it. It did my soul good, as well as my body.

Later in the evening came the Christmas tree. I shall not attempt to describe it; you have seen others. It is of those who were there, rather, and who rejoiced in their hearts, that I would tell. Possibly there were one hundred and fifty present, and the most of them were seated on the floor—for economy of room, and because there were but few chairs. The two rooms of the house connected by a wide opening, across which a blanket portiere usually hung, were packed solid. I looked into their faces, and thought of the wonderful love of Christ that made such a gathering possible. I thought, too, of the hard road, the fears of superstition and savage life, along which so many of those there had come. There were babies of all sorts and sizes; children, big and little; young men and maidens; men and women of middle age, and the old, too, were there. There were in that room seventeen of us men over fifty years of age. Leaving out one of the native

pastors, who was there, and myself, there were fifteen men, ranging in age from fifty to eighty-two years, who had grown up to full manhood having never heard of Jesus Christ, and now they were joining in celebration of his birth!

But there is more yet. Of these fifteen men, sitting quietly and looking upon that Christmas tree, *thirteen* were active warriors at the battle of the Little Big Horn in 1876, when Custer and his men, the famous Seventh Cavalry, went to their death. We can have no comprehension of what these old eyes saw, and of the passion and hate in their hearts, and of the bloody deeds of that day. Our host and several others present were boys about the camp in the Big Horn valley that day, and remember well the terror inspired in the long drawn-out encampment by the approach of the white soldiers, and the surprise the unexpected result was to them all. I sat opposite a little old woman at the midnight supper (tables seating about thirty guests were spread and respread a half dozen times, and the guests called to their places, the names being read from a list), and my little old woman, with bright, twinkling eyes, who talked so fast and passed everything she could reach to her husband by her side, was one of those on the field after the battle and helped strip the slain. Probably twenty or thirty of the women who sat down to that table on this Christmas eve were also on the Custer battlefield and took bloody part.

This backward look is of value in my story only as by contrast throwing the present into relief. Not all of these old men and women are now Christians, though some are such. All, however, have felt the unconscious influences of the gospel of Christ, and are better men and women than they were; and, looking into their faces that night, I felt very thankful and took courage. The story of the Christ child was told over and over again, and our Indian Christians rejoiced with me. The joy in heaven will, doubtless, be greater, but not very different from ours.

And yet some say you cannot do anything with the grown-ups; it is the children you must reach and work for. Such probably think there is but little value in mission work at the out-stations and in the homes with the older Indians; they would concentrate upon the schools and confine their efforts to the children, and work for the future. To such men all I have to say is, that I know better, and they are in error. And were such a man to go with me I could show him many things not dreamed of by him. And I would do it, too, provided he were not too keen to convert me to his way of thinking before informing himself; in which case I think I ought to manage

to tip him out into a drift, or into a mud hole, forty miles from anywhere, and leave him to his way of thinking—and the coyotes.

The fact is there are in our Indian churches no more true-hearted, earnest Christians than those who come from the older Indians. Some of these never learn to read the Bible, and yet they grasp the essential truth of the Gospel—salvation through Christ—and prove themselves, by their lives, followers of the Master. Doubtless their field of vision is narrow—but narrow streams may run deep. They know they do not know much, but what they know of God's love and the Father's care is known in the heart, and is known well. For such it is a pleasure to work, and with such it is joy to plan and live.

A SABBATH IN AN A. M. A. SCHOOL.

MISS J. A. SADGWAR, NORTH CAROLINA.

Most interesting it is to visit the Joseph K. Brick School, and especially to come on Saturday and watch each incident as it occurs till Monday.

Not many weeks ago we had with us Rev. Sterling Brown, of Washington, D. C. We did not have what would be styled a revival, but simply made the most of an opportunity. By several simple explanations of the story of salvation many young souls were brought to Christ. It is surprising to see how intricate a simple story is to some of these neglected ones. They expect to see some marvelous sight or feel some physical change within. We have a peculiar instance in one of our girls. She is as good as can be, and is one whom we always can depend upon. She speaks in prayer-meeting, and tells how thankful she is for health and strength and the opportunity of attending school, but if asked whether or not she is a Christian she says "No!" She is looking for some supernatural thing to happen to her. They have had the Gospel presented to them in so many absurd ways, it is hard to make them believe when it is made so simple.

On account of our night-school we have not been able to have a midweek prayer-meeting, so we take one hour on Sunday night for this service. The testimonies of the students are always interesting; they seem to have a great many trials and tribulations. At first we experienced much difficulty in overcoming the strenuous objection of the parents to our "college" religion, but we are gradually reconciling them.

Our Sunday-school exercises are held in the morning at ten o'clock. Each teacher has a class, and we could not wish our pupils

to be more enthusiastic or attentive. Our enrollment is very large, some classes having as many as thirty pupils.

The Christian Endeavor Society also has a prominent place; only the young ladies attend, and they evince much interest in their meetings. While the young ladies are so enthusiastic over their Christian Endeavor, the young men manifest just as much interest in the Y. M. C. A. With their Scripture lessons and songs, these young people make their different meetings so attractive they are largely attended by all the young people in the community. In addition to these meetings there is a song service, conducted by one of the teachers, for all those who wish to come. It is soul-inspiring to see with what gusto and genuine pleasure hymn after hymn is sung. Then there are the King's Daughters Circles. They have little opportunity for, or, rather, can't afford benevolences; but they do valiant service in many other ways. Three of the teachers have circles, and I am sure we accomplish considerable.

In the vicinity of our school there are many children who are prohibited by their parents from attending Sunday-school because they lack presentable clothing. We felt that something must be done. At last the problem has been solved by two of the ladies here, who have organized a mission Sunday-school. The first time they met some twenty-five pupils came for instruction, and there has been an encouraging increase in attendance from the first. They meet in a different cabin each Sunday. Twenty-eight children were counted in five families who were unable to go to Sunday-School that are thus provided for. We hope by the aid of friends to be able to encompass the whole need in this direction. It requires much time and all of our patience to carry on this work; but when we look around us and see the beneficent results of our labors, we feel sure that we are doing something towards the elevation of the lower stratum of our people.

INDIAN NEEDS.

BY A MISSIONARY.

I have no thought that I shall be able to tell all you will wish to know about Indians and our Indian work. I can, however, tell something of what the Indian most needs and more especially of what he needs to know and what he needs to have known about him.

He needs to have it known, in the first place, that he is a human being. In theory this is never questioned, at least by Christian people. In fact, however, he is treated and spoken of as if a species of animal. A very common mistake is the arbitrary and often unjust management of his affairs; and the term "buck," meaning a young

man, and "squaw," designating woman, is not only offensive in point of good taste, but disregards the law of human brotherhood, and cannot but be offensive to God the Maker of us all.

I have known many thousands of Indians, and I never yet knew an Indian that would not respond to cause for joy or grief. This last summer the Lord came down into our home and his angel bore from thence our precious little daughter, and of all the comforting messages from far and near none came more directly from the heart and not one brought more of courage and help than those from our Indian friends.

The Indian needs to have it known that he loves his children. No one who has gone into the Indian home from which a son or daughter has been taken by death recently ever questions this; and if you once have heard the bitter wail of the heartbroken mother, "Miconk'si, miconk'si tew'hinda gou!" (My daughter, my precious daughter that was!) you will never forget it.

The Indian needs to have it known that there are great possibilities before him. Those who have read that charming little book, "The Middle Five"—the story of an Omaha boy's school-life—know that there are writers and artists to be found among them and for the future to develop. And the thousand and more Indians who are now working under government and missionary auspices for the uplift of their people give proof and promise of that future.

I have spoken of what the Indian needs to have known about him. Of far more importance is that which he needs to know.

1. He needs to know that he is a man among men; not that he is a man only, but that he is to take his place with other men.
2. He needs to know how to work under the changed conditions of his life and the ever changing conditions of civilization.
3. He needs to know the value of time—his own time, that he may use it, and other men's time, that he may not waste it.
4. He needs to know the meaning of law. He respects personal force; that which compels obedience and avenges injury. Of law as such he has no proper conception; and he is learning this. An Indian agent recently told me that in every case possible he took his cases to the civil courts rather than to attempt to settle them under agency jurisdiction. This is a step in the right direction.
5. The Indian needs to know that he must work out his own salvation. We may help him to learn how; but then hands off, wherever it can be done with safety.
6. The Indian needs to know the true God and how "to worship Him in spirit and in truth."

UNCLE JACK'S OBJECT LESSON.

MISS MARY SAWYER.

Uncle Jack closed *THE AMERICAN MISSIONARY*, and looked quizzically at the children.

"Can you spell words of three letters?" he asked.

"What a question!" "Of course!" "We're in the seventh grade!" came the answers.

There was a little twinkle in Uncle Jack's eye.

"What does A. M. A. spell?" he inquired.

Profound silence. Then Molly said, timidly, that she thought it meant something about missionaries, but she didn't quite know.

Uncle Jack looked fierce.

"It means American Missionary Association," he cried, with so much emphasis that the children jumped. "The A. M. A. has sixty schools for the black boys and girls, and one hundred and seventy-three churches. To-morrow we will go 'down South,' and you shall visit some of them."

This was startling and delightful, and, before Ned and Molly had time to realize what it all meant, they found themselves, just at dusk, at a little station in the swamp lands of Georgia. Here they climbed into a big wagon, drawn by two mules, and drove away through the cotton fields. Presently they crossed a wide creek, where the water rose almost into the wagon, and then, turning a corner, came in sight of a long line of flickering fires, with dark figures moving around them.

"What a lot of bonfires!" exclaimed Ned; but the driver explained that these were supper fires, and the women, after working all day in the cotton field, were boiling collards and baking hoeecake for their hungry families. Sometimes fresh pieces of fat pine were flung on the piles, and then the fires would blaze up fiercely and show the dark, one-roomed cabins behind.

Early the next morning Ned and Molly visited the little school-house, where every seat and almost every standing place was filled. Some of the children had brought baby brothers or sisters, because there was no one else to take care of them. Others had walked from homes four or five miles away, and must trudge back every night.

A. M. A. schools are not free, like Northern public schools, and Ned watched with great astonishment the collection of tuition fees. These little pupils had no money, so one presented a few eggs, another a basket of sweet potatoes, a third some "roas'n years," and a fourth a chicken. Sometimes they looked with hungry eyes at the food as they left it, and tender-hearted Molly resolved on a new use of her pocket-money when she found, that in many a little cabin, where

there was hardly food enough for the big family of ten or twelve, the scanty fare was gladly shared with orphan children who had nothing.

Ned was astonished at the eager desire for study shown by all in the school, and he also wondered greatly when one little girl, a new-comer, said to the teacher, who seemed to Ned the blackest woman he had ever seen :

"You look to me like a white lady."

Uncle Jack explained that the child was impressed by the teacher's spotless dress and gentle, refined manner.

"She is a graduate of one of our A. M. A. colleges," he continued. "Now we will go there, and see why the white people say they can tell one of our students wherever they meet him."

Next morning the children opened their eyes on a very different scene ; a breezy college campus, crowned by six or seven large buildings, where swarms of happy-faced, neatly dressed students came and went. Beside the college buildings there were workshops for harness making, carpentry, blacksmithing and printing. Ned was wild with delight over the great barn stocked with cattle and pigs and horses and mules, far better cared for than were some of the children he had seen in the country. He visited the Model Farm, and wished he might be a farmer and work with the merry groups busy there. He watched the progress of a brick house that the students were building, and especially admired the rapid mason work of the leader. Uncle Jack said later that this student-mason could construe Greek as skilfully as he could construct buildings, but Ned didn't quite know what that meant.

The children went to dinner in the largest dining-hall they had ever seen. Most of the food—meats, vegetables, bread, butter, milk and fruit—had been produced on the college farm, and everything had been cooked and served by the girls. Even the rice and syrup came from the A. M. A. fields.

Molly had spent part of her morning watching butter-making in the dairy, cooking in the kitchen, and dressmaking in the sewing-room. She had peeped into the hospital, where white-capped girls were trained to care for the sick ; and, best of all, she had received an invitation to tea at the Model Home. This is a pretty little house, built and furnished for the girls of the senior class. Here they take turns in keeping house for two weeks at a time, doing the work in the



A GOOD LISTENER.

daintiest way; cooking their own meals, entertaining guests when possible, and keeping strict account of all expenses. The simple furniture, comfortable mattresses, sheets, table linen and towels were all made in the school. Living in the Model Home seemed to Molly like being in a real fairy story.

Uncle Jack, meantime, had been listening with critical ear to recitations in algebra and Latin in the classrooms, and had found his way to a modest room under the cedars, where a class of earnest men were studying theology. So, teachers and ministers, carpenters and farmers, dressmakers and nurses, and housekeepers and home-makers are all trained under the care of the A. M. A.

We cannot follow the children in all their journey. They looked into a large city school, where they felt at home immediately. Recitations, text-books, methods were precisely those of their own school, and they were secretly afraid that the scholarship was a trifle better.

One Sunday they drove out through the "piney woods" to a little log church. There was no pulpit; the pews were logs smoothed on one side; there were almost as many babies as grown people, and five times as many Sunday-school children as babies. How their black eyes shone when Uncle Jack gave them picture papers, and how strange their singing seemed! Sometimes Ned wanted to laugh, and sometimes he felt like crying, while Molly did both openly, and declared that she was sure some of the music in Heaven would be like the "Spirituals."

The very last Sunday they went to a Christian Endeavor meeting in a beautiful little city church. Uncle Jack said the A. M. A. had been the first to introduce Christian Endeavor in many places, and that every A. M. A. church and school has its society. Ned had never supposed that boys and girls could do so many things for Jesus as these Endeavorers were doing. Some walked miles into the country every Sunday to teach Sunday-schools; some did the same work in the poorest part of the city; some went regularly to read the Bible to the older people who could not read; others cared for the sick, as they had been taught to do in the schools. The older members did much for the prisoners in the jail; the younger ones were "Pastor's Aids," going on errands of mercy wherever they were sent. Every member had definite work, and did it. And in that last meeting, where every boy seemed ready to "do whatever the Lord Jesus would have him do," Ned pledged his life to Christ.

"I can't spell A. M. A. any more *quickly* now, Uncle Jack," said Molly, as they were speeding North the next day, "because before it didn't mean anything, and now it means just everything!"

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

Neighborhood Meetings.

It is not uncommon for the Women's State Unions to have more frequent gatherings than their one Annual Meeting, it having become customary in some sections to allow a "Woman's Hour" at the county conferences of the churches. These county, or district meetings, have been of advantage in bringing together a few of the leaders, but the need of closer touch with auxiliary membership has developed a plan of Neighborhood Meetings which is proving exceedingly helpful. We are glad to furnish testimony from State officers on this subject.

Connecticut Union.

The question of inspiring and helping the auxiliaries of our Unions in the smaller churches is one that should concern all who desire an increased and widespread interest in Home Missions. Generally it seems best to hold Annual Meetings in some central locality, so that as many members as possible may find it convenient to attend. But there still presses the question, "How can we invigorate our smaller societies and keep them in touch with the purpose and work of the Unions?" Sectional meetings may be helpful to the solution of this question. How can these be arranged? Let some place of average size, that is the center for several smaller towns, where the connection by trolley or steam cars is good, be selected. Invite as many of the neighboring churches as can conveniently come to be present. Arrange for an all-day meeting, and if each lady carries a basket-lunch it will be no burden to the entertaining church beyond serving hot coffee. At the morning session the work of the Union in its various home missionary phases can be presented, the condition of the treasury discussed, and points of special importance emphasized. Lighten the program by the use of a responsive service, or by an opportunity for questions to be asked, and half an hour for a devotional service will not be amiss. During the lunch-hour make a special effort to get acquainted. Let us make much of the social feature. In the afternoon two speakers could be obtained. If some members of the Executive Committee of the Union are present, as would be most desirable, one of them might speak on some form of our homeland work. For a meeting of this size it would not be difficult to secure one other speaker. Sometimes, let us remember our important work among the young people. Our smaller societies can be invigorated and brought to feel that they are, as is true, a very essential part of our Union work.—Mrs. Washington Choate, President.

Vermont Union. We have for several years, in desultory fashion, attempted district meetings. While they have not been without profit, they have not been so largely attended as they should be, because many towns are off the railroad, and the trolley-car is still not common in Vermont; so we resolved to try covering a more limited area, and instituted Neighborhood Meetings. Some church invites the churches most accessible to it to an afternoon service together. We labor under the disadvantage of being a good many miles from the headquarters of the Missionary Boards, and so cannot often get speakers in close touch with the work; therefore, the State Program Committee had three papers prepared, which they furnished for the meeting to those who desired them. In some towns the women of the other denominations were invited to come, each society to bring some word of cheer. It was certainly a success. Much of courage and inspiration comes from feeling that there is a strong force engaged in like work. It is like soldiers "touching shoulders," which is said to give them so much courage.—Mrs. W. P. Smith.

New York Union. No really good work can be done among our Women's Home Missionary Unions without frequent and interesting meetings. That subject which is most often and most clearly presented is most sure of attention. The State Annual Meeting is largely a representative body. The Associational and District meetings partake of much the same character, but the fellowship, or neighborhood gathering, is a mass-meeting. Those who know each other meet to plan together for the things of the kingdom. Ways and methods can here best be compared. To know what a neighboring and successful society is doing gives us courage to try it ourselves. A comparing of ourselves among ourselves in this case is a wise and helpful arrangement. More frequent Neighborhood Meetings will result in increased interest and larger gifts.—Mrs. Wm. Kincaid, President.

The Annual Convention of all the State Unions will be held at Syracuse, N. Y., on Tuesday, June 3d. The forenoon session for State officers will be devoted, as usual, to the discussion of practical questions in connection with the work of the Unions. At the afternoon public session addresses will be given representing various missionary fields. The committee in charge of this meeting are: Mrs. F. Eggert, President of the Oregon Union; Mrs. W. D. Knapp, President of the New Hampshire Union, and Mrs. C. H. Patton, President of the Missouri State Union.

RECEIPTS FOR FEBRUARY, 1902.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for February.....	\$4,307.35
Previously acknowledged.....	26,584.68
	<u>\$30,892.03</u>

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, \$104.21.

Bath, Central, 19-31. Brewer, First S., 15.
East Douglass, W. M. S., two bbls. Goods,
for Blowing Rock, N. C. Elliot, C., Lincoln
Mem., 2. Greenville, Union Evan. C., 5-16.
Gorham, L. H. M. S., bbl. Goods, *for Blowing
Rock, N. C.* Harpswell Center, W. M. S.,
bbl. Goods, *for Blowing Rock, N. C.* Litch-
field Corners, L. M. S., bbl. Goods, *for Blowing
Rock, N. C.* Lewiston, C. O. Morrell, 5-75;
Miss Maud Thomas' S. Class, 1; Miss Lizzie
Weymouth, 1, *for S. A. Brewer Normal Sch.,
Greenwood, S. C.* Machias, W. M. S., box
Goods, *for Blowing Rock, N. C.* Milford, C.,
Lincoln Mem., 2. North Bridgton, Ladies'
Circle, bbl. Goods, *for Andersonville, Ga.*
Oldtown, First, Lincoln Mem., 3-25. Red
Bach, S., Lincoln Mem., 2-56. Skowhegan,
L. M. S., *for Freight on Goods to Greenwood, S.
C.*, 2-02; Ladies' Soc., bbl. Goods, *for Anderson-
ville, Ga.* Skowhegan and East Madison,
L. M. S., bbl. Goods, *for Blowing Rock, N. C.*
South Berwick, S., Lincoln Mem., 5-16. South
Freeport, Miss Fannie E. Soule, *for Girls'
Ind't. Sch., Moorhead, Miss.*, 32; Ladies' Soc.,
bbl. Goods, *for Moorhead, Miss.* Turner, Mrs.
N. Dinsmore, *for S. A. Brewer Normal Sch.,
Greenwood, S. C.*, 2. Yarmouth, First Parish, 6.

NEW HAMPSHIRE, \$3,272.72—of which from
Estate, \$3,000.00.

Alstead Center, Ladies' Circle, bbl. Goods,
for Knoxville, Tenn. Amherst, S., 5, Auburn,
C., 4.14. Bethlehem, C. for Fish U., 6.25.
Campton Village, 7.32. Chester, C., Lincoln
Mem., 5.93. Claremont, S., Lincoln Mem., 5.01.
Concord, First C., Ladies' Social Circle, bbl.
Goods, for Fish U. Contocook, L. M. S.,
box Goods and 1.31 for Freight, for Green-
wood, S. C. East Alstead, S., Lincoln Mem.,
1.27. Exeter, Phillips S., Lincoln Mem., 5.
Fitzwilliam, S., 3.85. Goffstown, L. M. S.,
bbl. Goods, for Saluda, N. C. Gorham, 4.25.
Hinsdale, S., 5. Hopkinton, 17.25. Hudson,
Miss E. A. Warner, for Gregory Inst., Wil-
mington, N. C., 20. Keene, Second, H. M. U.,
two bbls. Goods, for Saluda, N. C. Kens-
ington, S., Lincoln Mem., 2.20. Kingston, 6.71.
Laconia, L. M. S., bbl. Goods, for Saluda, N.
C. Lancaster, L. M. S. and C. E. Soc., for S.
A., Saluda Seminary, N. C., 36.73. Ladies'
Soc., for S. A., Saluda Seminary, N. C., 5.
Class of Ten Boys, box Goods, for Saluda, N.
C. Langdon, First, 2. Lebanon, First, 15; S.,
Lincoln Mem., 3.85. Littleton, C. E., 7. Lon-
donderry, Chas. S. Pillsbury, J. Meredith

First, 11.77. Meriden, Students of Kimball Union Academy and S., Lincoln Mem., 6.07. Nashua, First S., 10. Orfordville, S., Lincoln Mem., 2.70. Plaistow, C. and Pastor Rev. Joseph Kimball, for S. A. First U., 30. Portsmouth, S., for Blinds, for Dorchester Acad., McIntosh, Ga., 10. Reeds Ferry, S., for Freight on Goods for McIntosh, Ga., 2.25. Rindge, S., Lincoln Mem., 5.53. Rochester, S., for Porto Rico, 20. Salem, S., Lincoln Mem., 2.30. Walpole, H. M. S., bbl. Goods, for Jos. K. Brick A. 1. and N. Sch., Enfield, N. C. Washington, S., Lincoln Mem., 1. Webster, Ladies' Soc., box Goods, for Greenwood, S. C.

ESTATE.—Milford, Estate Abel C. Crosby, by J. E. Foster, Exec., (6,700, less expenses, 1.09), 6,698.91, (Reserve Legacy, 3,698.91), 3,000.

VERMONT, \$440.34.

Bennington, Ladies' Soc., bbl. Goods, freight prepaid, *to McIntosh, Ga.* Brattleboro, Center C., 112.31. Burlington, S. Classes, *for S. A., Brewer Normal Sch., Greenwood, S. C.*, 14.20. S. S. Tinkham, 5. Cambridge, Madison Safford, 25; Mrs. S. M. Safford, in memory of Mrs. Charlotte Safford, 5; First S., Lincoln Mem., 1. Charlotte, S., Lincoln Mem., 5.50. L. M. S., *for Freight on Goods to Greenwood, S. C.*, 1.50. Cornwall, S., Lincoln Mem., 7. East Brookfield, S., 1.76. Essex Junction, First S., 5.34. C. E., Lincoln Mem., 4. Fairhaven, First S., 12.09. Fairlee, Mrs. A. S. Kibbey, *for Freight on Goods for McIntosh, Ga.*, 1.83. Ferrisburg, C., Lincoln Mem., 8.35. Hubbardston, 2. Lower Cabot, "Friends," by Mrs. Jas. P. Stone, bbl. Goods (val. 30.65), *for McIntosh, Ga.* Manchester, H. M. S., bbl. Goods and 2.40 *for Freight, for McIntosh, Ga.* Middlebury, 47. Morgan, Miss Lucy Little, 50 cents. Newbury, First, 30. New Haven, Ladies' Union, bbl. Goods, *for Saluda, N. C.* Orwell, C., Ladies, *for Freight on Goods, for McIntosh, Ga.*, 1. Quechee, First S., Lincoln Mem., 2. Richmond, S., Lincoln Mem., 1.43. Roylston, First, 6. St. Johnsbury, South S., 19; Centre S., Lincoln Mem., 85 cents; Mrs. Rebecca Fairbanks, bbl. Goods and 1 *for Freight to Grand View, Tenn.* Sharon, 4.25. Springfield, W. M. S., bbl. Goods, *for Grand View, Tenn.* Strafford, C., 10.15. C. E., "Thank Offering," *for American Highlanders*, 5.25. Wallingford, L. M. S., *for S. A. Saluda Seminary, N. C.*, 6. and bbl. Goods, *for Saluda, N. C.* Wallingford, Mrs. Horton, *for Freight on Goods for Saluda, N. C.*, 2.62; Ladies' Soc., bbl. Goods, freight prepaid *to McIntosh, Ga.* Warren, S.

Lincoln Mem., 1.80. West Barnet, Marion Bole, 2. Westminster, West, "Friends," by Mrs. Frances A. Ranney, bbl. Goods, freight prepaid, for *McIntosh, Ga.* Williston, Wm. M. Barber, 2.50. Windham, S., 12.04; C., 3.50. Woodstock, 13.18.

WOMAN'S HOME MISSIONARY UNION OF VERMONT, by Mrs. C. H. Thompson, Treas., \$53.90.

Bridgeport, C. E., 1.25. Brownington, Jr. C. E., 2.65. Burlington, First, 25. Dorset, C. E., for *Pleasant Hill Acad., Tenn.*, 10. Rutland, W. H. M. S., 5, for *Straight U.*, and 5 for *Fisk U.* West Rutland, C. E., 5.

MASSACHUSETTS, \$8,362.31—of which from Estates, \$5,957.03.

Amesbury, M. Perry Sargent, 2. Amherst, S., for *Straight U.* New Orleans, La., 6.17; W. M. U., bbl. Goods, for *Grand View, Tenn.* Auburn, First, 36.50. Auburndale, Friends, by Miss Johnson, for *Thomasville, Ga.*, 5. Baldwinville, Laura Perkins, for *S. A., Saluda Seminary, N. C.*, 10. Ballardvale, L. A. S., bbl. Goods, for *Saluda, N. C.* Berkeley, 3.85. Beverly, Dane St., C. E., for *Saluda, N. C.*, 1.75; Washington St. C., Young Ladies, bbl. Goods, for *Saluda, N. C.*; L. B. S., bbl. Goods, for *Saluda, N. C.* Billerica, S., Lincoln Mem., 10; Ladies' Soc., bbl. Goods, for *Moorehead, Miss.* Blackstone, S., Lincoln Mem., 2. Boston, Central, L. M. S., for *S. A., Fisk U.*, 10; Miss Sarah L. Bishop, for *Washburn Seminary, Beaufort, N. C.*, 10; Mrs. H. Hill, for *S. A., Saluda Seminary, N. C.*, 2; Mrs. L. H. Kimball, 2, and bbl. Goods, for *Marshallville, Ga.* East Boston, Baker S., Lincoln Mem., 2.01. Charlestown, First Parish S., Lincoln Mem., 5. Dorchester, Mrs. Elbridge Torrey, for *Pleasant Hill, Tenn.*, 25. Jamaica Plain, Boylston C., 38.91. Netopset, Trinity S., Lincoln Mem., 8.80.

Buckland, 25.31. Cambridge, C. S. Roberts, for *Thomasville, Ga.*, 5. Cambridgeport, Pilgrim, Woman's Aux., 13; Y. L. Soc., 20; C. E., 5; E. C. Smith, 5; Ephraim Spaulding, 5; Dr. A. L. Miles, 2, for *S. A., Fisk U.* Charlemont, Miss S. Maria Tyler, for *American Highlanders*, 50 cents. Charlton, 9. Chelsea, Central S., Lincoln Mem., 8. Chicopee, Third S., Lincoln Memo., 2.35. Cliftondale, C., Miss's Soc., for *Williamsburg, Ky.*, 10.37. Colerain, 4. Dalton, First C., 208.86, to const. Mrs. M. J. Brookings, MABEL E. ALLEN, MRS. ELMER G. PIKE, GILMAN O. COLLINS, CHARLES W. BOVETT and GUY S. BARBER L. M's. Dedham, Allen Y. P. S. C. E., for *Tougaloo, U.*, 20. Dennis, Union C. and S., Lincoln Mem., 5. East Douglas, Miss Peirce, for *S. A., Saluda Seminary, Saluda, N. C.*, 10. Easton, Evan, 20. Enfield, S., Lincoln Mem., 10. Fall River, Central C. E., for *S. A., Fisk U.*, 25. Fitchburg, Calvinistic C., 20. Framingham, Plymouth C., Ladies' Sewing Circle, two bbls. Goods, for *Wilmington, N. C.* Gardner, First, 46. Granville Center, C., Lincoln Mem., 6. Great Barrington, W. C. T. U., bbl. Literature, freight prepaid, for *Dorchester Acad., McIntosh, Ga.* Hanover, Second, 65 cents. Haverhill, Mrs. Armstrong, 5; Miss Lucy Johnson, 1. Haverhill, Union S., Prim. Dept., 5, for *S. A., Fisk U.* Haverhill, West C. E., 2.10; Mrs. G. S. Hicks, bbl. Goods, for *Macon, Ga.* Hawley, S., Lincoln Mem., 1. Holbrook, Frank G. Morse, 5. Holyoke, First, 35.02; H. J. Beebe, 2. Hyde Park, H. M. S., six Table Cloths, for *Jos. K. Brick A. I. and N. Sch., Enfield, N. C.* Ipswich, South 45. Islington, C., 8.25. Lancaster, S., Lincoln Mem., 6. Lawrence, Trinity S., Lincoln Mem., 2.13. Lee, Miss Caul, for *S. A., Avery Normal Inst., Charleston, S. C.*, 13.50. Lee, Rev. Sam'l

Hopley, 5. Longmeadow, First, Benevolent Assoc., 41.05; Lynn, Central, Ladies' Soc., bbl. Goods, for *Greenwood, S. C.* Lynnfield, Centre C. E., 1. Malden, Miss Bailey, for *S. A., Slater Training Sch., Knoxville, Tenn.*, 4. Medfield, S., Lincoln Mem., 3. Medford, Mystic S., Lincoln Mem., 11. Methuen, First S., Lincoln Mem., 4.01. Millis, S., Lincoln Mem., 2.50. Monson, 20.57. Nantucket, C. E., bbl. Goods, for *Blowing Rock, N. C.* New Bedford, H. M. S., for *S. A., Fisk U.*, 15.72; "A Friend," for *Blgd., Marion, Ala.*, 2. New Boston, C., for *American Highlanders*, 3.19. New Braintree, S., Lincoln Mem., 2.76. Newbury, First, 12.82. Newburyport, Belleville C., 25; M. Q. Brown, 3, for *S. A., Fisk U.*; North C., two bbls. Goods, for *Straight U.* Northampton, "Friends," for *Gregory Inst., Wilmington, N. C.*, 65; "A Friend," for *Gregory Inst., Wilmington, N. C.*, 20; L. M. S., for *S. A., Saluda Seminary, N. C.*, 15; Edwards C., H. M. S., bbl. Goods, for *Saluda, N. C.*; Edwards C., Ladies' Soc., bbl. Goods, for *Wilmington, N. C.* North Leominster, C., 22.35; C. E., 2. Norwich, L. M. S., bbl. Goods, for *Saluda, N. C.* Oxford, First C., Mrs. Lavinia White, 5. Pepperell, L. M. S., bbl. Goods and 2 for *Freight to Greenwood, S. C.* Petersham, North, 84.28. Quincy Park and Downs Ch., 2.80. Salem, Joseph H. Towne, for *S. A., Fisk U.*, 50; Crombie St. S., for *Wilmington, N. C.*, 20; Tabernacle, 13.83; Tabernacle, Benevolent Soc., box Goods, for *Saluda, N. C.* Sandisfield, C., for *American Highlanders*, 2. Shirley, C. E., pkge. Hymn Books, for *Marshallville, Ga.* Somerville, Mrs. Tead, for *S. A., Saluda Seminary, N. C.*, 15; Prospect Hill, L. M. S., bbl. Goods, for *Saluda, N. C.*; box School Books, for *Marshallville, Ga.* South Acton, C. E., for *S. A., Jos. K. Brick A. I. and N. Sch., Enfield, N. C.*, 2. Southampton, S., 13.27. South Amherst, South C., 9. South Braintree, S., Lincoln Mem., 3.50. South Deerfield, Mrs. Harriet A. Maynard, 5. Scitfield, S., Lincoln Mem., 4.40. South Framingham, Grace C., 71. South Weymouth, Mrs. Josephine Dyer, for *S. A., Jos. K. Brick A. I. and N. Sch., Enfield, N. C.*, 50. Spencer, Mrs. Murdock's S. Class, for *S. A., Skyland Inst., Blowing Rock, N. C.*, 10. Springfield, Park C., 19.65; Hope C., Mrs. Keene's S. Class, for *S. A., Grand View, Tenn.*, 10; St. John's C., bbl. Goods, for *Jos. K. Brick A. I. and N. Sch., Enfield, N. C.* Sturbridge, C., Lincoln Mem., 5.65. Swampscott, S., 2.68. Taunton, Miss Linda Richards, for *Girls' Ind'l Sch., Moorehead, Miss.*, 12. Thorndike, 10. Townsend, 10.76. Wakefield, 25. Waltham, L. M. S., bbl. Goods, for *Saluda, N. C.* Waquoit, 3.70. Wareham, First C. E., for *Lincoln Normal Sch., Marion, Ala.*, 5. Warren, Jr. C. E., for *Blinds, for Dorchester Acad., McIntosh, Ga.*, 10. Wellesley, Mary E. Horton, 10. Wellfleet, S., Lincoln Mem., 4.25. Westfield, Mrs. O. W. Sanford, bbl. Goods, for *Saluda, N. C.* West Peabody, Jr. C. E., for *S. A., Saluda Seminary, N. C.*, 3.75; Jr. Endeavor Soc., bbl. Goods, for *Saluda, N. C.* Westport, S., Lincoln Mem., 3. West Springfield, First, 25. West Tisbury, L. B. Soc., bbl. Goods, for *Grand View, Tenn.* Worcester, J. M. Bassett, 10; Union C., 32. Union C., "Friends," for *Organ, for Skyland Inst., Blowing Rock, N. C.*, 25; Mrs. Alice G. West, for *S. A., Grand View, Tenn.*, 25; Miss Emily C. Wheeler, 10; Park C., 5.70; Adams Sq. Ch., Ladies' Aid Soc., two bbls. Goods and Home Furnishings, for *Knoxville, Tenn.* —, "A Friend," 10.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., \$655.00.

Boston, Old South Aux., for *Sch., Pleasant Hill, Tenn.*, 75. Brighton, Jr. C. E., Lincoln

Mem., 10. W. H. M. A., *for Salaries*, 450, and *for Chinese*, 20. W. H. M. A., *for Chinese Work*, 100.

ESTATES.—Fitchburg, Estate of Susanna Perry, by Geo. E. Wellington, Adm'r, 181.69. Reading, Estate Martha R. Temple, (1,544.27, less expenses, 154.43), 1,389.84. Reading, Estate of Amos Temple, by Martha R. Temple, deceased, 1,000. Springfield, Estate Mrs. Roxalana C. Kibbe, (3,000, less tax, 150), 2,850. Sutton, Estate of Clara R. Lawton, by Welford A. Beane, Exec., (500, and interest on same 30), 530. Worcester, Estate of Mrs. Harriet Wheeler Damon, 5.50.

RHODE ISLAND, \$144.80.

Central Falls, Hon. E. L. Freeman, 100. Central Falls, S., Lincoln Mem., 17.40. Providence, Union S., *for Grand View Normal Inst.*, Tenn., 6.40; Academy Ave. C., 5. Saylesville, Mem. C., 16.

CONNECTICUT, \$1,299.05.

Bethel, First C., 13.19. Black Rock, S., 5. Bridgeport, First, 15; Thos. Calef, *for Porto Rico*, 2; West End C., bbl. Goods, *for Saluda, N.C.* Canaan, Pilgrim S., 3.50. Canton Center, G. W. Lamphier, Sr., 10. Central Village, 13.25. Chester, C., Lincoln Mem., 12.56. Cornwall, S. Class, *for Bldg., Marion, Ala.*, 6.50. Darien, Jr. C.E., bbl. Goods, *for Blowing Rock, N.C.* Derby, First, 7.05. Durham, S., Lincoln Mem., 4. Easton, 6.53. East Woodstock, S., Lincoln Mem., 7.16; L. M. S., bbl. Goods, *for Saluda, N.C.* Elliott, L.M.S., *for Brewer Normal Sch., Greenwood, S.C.*, 1.31. Ellsworth, C., 4.70. Fair Haven, Second, 17.44. Farmington, S., Lincoln Mem., 5.27; Mrs S. E. Barney, *for Tougalo U.*, 50. Glastonbury, G. B. Williams, *for Tougalo U.*, 200; S., *for Skyland Institute, Blowing Rock, N.C.*, 25. Groton, S., 8.09. Hartford, Fourth, 30; Mrs. Mary A. Williams, 25; Warburton Chapel S., *for S. A., Saluda Sem., N.C.*, 9; Talcott St. S., Lincoln Mem., 4.60; Mrs D. K. Seward, *for Savannah, Ga.*, 1. Harwinton, Ladies' Soc., bbl. Goods, *for Wilmington, N.C.* Higganum, S., Lincoln Mem., 6.07. Kensington, 24.85. Killingly, Williamsville, S., 1.05; C.E., 3. Lincoln Mem. Mansfield Center, S., Lincoln Mem., 2. New Canaan, Ladies' Aid Soc., bbl. Goods, *for Grand View, Tenn.* New Hartford, North C., Ladies' Aid Soc., bbl. Goods, *for Grand View, Tenn.* New Haven, United C., 210; Mrs. A. B. Woodford, *for S.A., Fisk U.*, 25; Dixwell Av. S., Lincoln Mem., 5. Noank M. H. Giddings, 5. North Madison, S., Lincoln Mem., 2.27. North Woodbury, North S., Lincoln Mem., 10. North Woodstock, Ladies' Society, bbl. Goods, *for Beaufort, N.C.* Norwich, Greenville, S., 9.45. Oxford, C.E., Lincoln Mem., 8. Pomfret Center, Ladies, bbl. Goods, *for Saluda, N.C.* Portland, C. E., *for Williamsburg, Ky.*, 4; S., Lincoln Mem., 2.71. Putnam, Second, 37.13. Salisbury, S., Lincoln Mem., 5.53. South Glastonbury, C. and S., 8.80. South Manchester, S., Primary Dept., *for S. A., Santee, Neb.*, 2. South Norwalk, Ladies' Aid Soc., bbl. Goods, *for Grand View, Tenn.* Stamford, C. E., 2. Stratford, Miss Cordelia Sterling, bbl. Goods, *for Saluda, N.C.* Stonington, Agreement Hill Aux., bbl. Goods, *for Saluda, N.C.*; "Ten Minutes-a-Day Society," three bbls. Goods, *for Grand View, Tenn.* Talcottville, C. E., 15.83; S., 10. Lincoln Mem., *for American Highlanders.* Thompson, S., *for Skyland Inst., Blowing Rock, N.C.*; Ladies' Soc., two bbls. Goods, *for Blowing Rock, N.C.* Tolland, Wm. Agard, two bbls. Apples, *for Marion, Ala.* Wallingford, First, 100. Warren, C., 29.60; S., Lincoln Mem., 10. Waterbury, Mrs. W. H. Camp, 100; Mrs. Charlotte B. Hill, *for Wilmington, N.C.*,

8. Westminster, 3.55. West Suffield, Ladies' Soc., bbl. Goods, *for Wilmington, N.C.* West Torrington, L. H. M. S., 8 and bbl. Goods; S., 8, *for Wilmington, N.C.* Winchester, Ladies' Aid Soc., bbl. Goods, *for Grand View, Tenn.* Wilton, 21.67. Wolcott, 10. Woodford, Horace Pease, bbl. Nuts, *for Knoxville, Tenn.*

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, by Mrs. Geo. Follett, Financial Secretary, \$108.00.

Hartford, First, Y. W. H. M. Club, 100 (25 of which *for Chinese M.*). Wauregan, L. B. S., *for Thomasville, Ga.*, 8.

NEW YORK, \$1,698.26.

Baiting Hollow, S., Lincoln Mem., 2.85. Bergen, L. J. Deming, 25. Brooklyn, Mrs. Julia E. Brick, 320.59, also box and three bbls. Goods, *for Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*; Park C., 18.48; S., 21.58. Brooklyn, Clinton Ave. C. E., 12; Mrs. S. V. White, piece of Toweling, *for Moorhead, Miss.*; Mrs. Abbott's "Sunshine Band," bbl. Papers, *for Marion, Ala.*; Central, Excelsior Cir. of King's Guild, box Dolls, *for Blowing Rock, N.C.*; Mrs. Julia E. R. Chase, thirteen Pillows, *for Saluda, N.C.* Buffalo, Niagara Sq. C.E., box Goods, *for Saluda, N.C.* Camden, C., two bbls. Goods, *for Hillsboro, N.C.* Carthage, Ladies' Soc., bbl. Goods, *for Greenwood, S.C.* Chenango Forks, S., Lincoln Mem., 2.81. Clayville, Pilgrim C., Lincoln Mem., 2.57. Cortland, H. E. Ranney, 50. Eldred, S., Lincoln Mem., 1.65. Flushing, Mrs. Alice Wheelock Chambers, *for S. A., Fort Berthold, N. D.*, 50. Franklin, 21.81. Friendship, Mrs. D. J. Torrens, box Goods, *for Saluda, N.C.* Hamilton, 8. Henrietta, First, S., Lincoln Mem., 1.60. Homer, 1.95. Honeoye, 25.65. Lebanon, C., 2.32; S., 1.83. Lincoln Mem. Lisle, C., Lincoln Mem., 5.06. Lockport, East Ave., Bible School, 10.75. Lyndale, S., Lincoln Mem., 3. Middletown, First, 1.88. Morristown, First, 6.45. Morrisville, W. M. S., bbl. Goods, *for Grand View, Tenn.* Mt. Vernon, First, *for Talladega Coll.*, 5. S., Lincoln Mem., 6.56. New York, Manhattan C., to const. JOHN AUBREY PEW, PERCY R. ZIEGLER and OSCAR W. BRADY L.M.'s, 108.22; Pilgrim C., 44.22; Mrs. Alexander Doyle, bbl. Goods, *for Moorhead, Miss.* New York and Brooklyn "Friends," forty-six Bedspreads, *for Saluda, N.C.* Niagara Falls, First S., Lincoln Mem., 8.63. Norwich, Four Testaments, in Memory of Clarise and Mary Scudder, *for Beaufort, N.C.* Pawling, Miss Monahan and Miss Teale, bbl. Goods, *for Saluda, N.C.* Phoenix, First, 13.50. Poughkeepsie, First, 41. Richmond Hill, Union C., 20.75. Syracuse, Danforth C., bbl. Goods, *for Grand View, Tenn.* Taberg, Mrs. E. W. Waterman, 5. Tallman, S., Lincoln Mem., 5. Tarrytown, Mrs. Elbert B. Monroe, 75 (50 of which *for Alaska M.*). West Eaton, "Friends," bbl. Goods, *for Knoxville, Tenn.*

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, by Mrs. J. J. Pearsall, Treas., \$767.45.

Brooklyn, Central L.B.S., 250, *for Porto Rico*, and to const. MRS. J. D. CORNELL, MRS. GEO. COGGESHALL, MRS. FRANK S. JONES, MRS. B. C. ROBINSON and MRS. JOHN WARD L. M.'s.; Church of the Pilgrims, W. H. M. S., 133 (of which 25 *for Chinese*, 33 *for Gregory Inst., Wilmington, N.C.*, 8 of which from Mrs. L. W. Allen, *for S. A.*); Clinton Ave., 50 (25 of which *for Porto Rico*); Lewis Ave., E. M. C., 50 (5 of which *for American Highlanders*), and to const. MRS. THEODORE HARDY L. M.; South, C.E., 25. Cambria, Center S., 3. Canandaigua, *for Big Creek Gap, Tenn.*, 4. Cortland, 50 (25 of which *for Porto Rico*). Homer, W.M.S., 7.78; S., 15.70. Honeoye, C.E., 5. Middletown,

First, for *Schp. at La Follette, Tenn.*, and to const. MRS. E. E. CONKLING L. M. S., 20. New York, Broadway Tab., Society for W. W., 51 (25 of which for *Cistern at Moorhead, Miss.*). Poughkeepsie, L. H. M. S., 25. Pulaski, 10. Riverhead, Sound Ave. S., 15. Sherburne, 25. Syracuse, Geddes S., Lincoln Mem., 2.97. Wadham's Mills, 5. West Winfield, C.E., for *Porto Rico*, 10.

NEW JERSEY, \$308.98.

Asbury Park, First W.M.S., bbl. Goods, for *Saluda, N. C.* Bound Brook, Y. L. M. S., box Goods, for *Saluda, N. C.* East Orange, First, Missionary Collection, 8.50; Lydia Guild, 5.34; S., 9.53; Mr. and Mrs. Dodd, 10, for *Storrs Sch., Atlanta, Ga.*; First S., Lincoln Mem., 10.01; First C. E., for *Ballard Normal Sch., Macon, Ga.*, 6. Lakewood, Miss M. E. Sears, 1. Lawrenceville, Rev. C. H. Willcox, for *S. A., Fisk U.*, 5. Little Ferry, C., 2; S., 1. Montclair, C. M. Howland, for *Thomsville, Ga.*, 5; Unity Alliance, for *S. A., Slater Training Sch., Knoxville, Tenn.*, 4; Mrs. Fannie Bissell, three pkgs., for *Greenwood, S. C.* Plainfield, Friends, box Goods, for *Saluda, N. C.* Plainfield, E. E. Chase, Christmas Gifts, for *Beaufort, N. C.* Upper Montclair, Christian Union C., 180, to const. THEODORE DORMAN, C. T. PURDY, J. W. THOMPSON, P. C. KRICHBAUM, G. W. GALLIE and S. P. KOBLER L. M's. Westfield, C., bbl. and box Goods, for *Saluda, N. C.*

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. L. Merrifield, Treas., \$61.60.

Montclair, First, W. H. M. S., for *Salary, Marshallsville, Ga.*, 50. Washington, D. C., First, "Neighborhood Rally," 11.60.

PENNSYLVANIA, \$86.80.

Allegheny, First S., 5. Braddock, First C. and S., 5.60. Conshohocken, Alan Edwards and Lewis Lukens, box Toys, and for *freight, for Blowing Rock, N. C.*, 1. Devon, S., for *S. A., Slater Training Sch., Knoxville, Tenn.*, 6. Edwarsville, Welsh C., 6; S., Lincoln Mem., 5.37; Bethesda S., 3. Forest City, Bethany S., Lincoln Mem., 4.37. Germantown, First C. and S., bbl. Goods, for *Saluda, N. C.* Horatio S., Lincoln Mem., 3.02. New Castle, First S., Lincoln Mem., 11.10; Mrs. Corinth P. Chapin, pkg. Cards, for *McIntosh, Ga.* Newtown, Miss Laura Rose, for *S. A., Brewer Normal School, Greenwood, S. C.*, 3.75. Philadelphia, Snyder Ave. W. M. S., for *Matting, Dorchester Acad., McIntosh, Ga.*, 10; Park S., Lincoln Mem., 7. Pleasantville, "Friends," bbl. Goods, for *McIntosh, Ga.* Sharon, First, 11. Warren, Swedish S., Lincoln Mem., 2.09. Wilmington, Miss H. Elliott, bbl. Goods, for *Thomsville, Ga.* Williamstown, S., 2.50.

OHIO, \$360.19—of which from Estate, \$86.00.

Ashtabula, First C. and S., 13, and bbl. of Goods, for *Tougaloo U.* Bellevue, Jr. C. E., for *S. A., Slater Training Sch., Knoxville, Tenn.*, 1. Berlin Heights, W. M. S., for *S. A., Grand View, Tenn.*, 3. Chardon, L. M. S., bbl. Goods and 1.50 for *freight, to Greenwood, S. C.* Cleveland, Pilgrim, 69.68; R. J. Thomas, 5. Columbus, South C. E., for *Storrs Sch., Atlanta, Ga.*, 10; Eastwood C. E. and Miss Messick, for Christmas Treat, for *First Grade, Storrs Sch., Atlanta, Ga.*, 5. Delaware, Wm. Bevan, 5. Dover, Mrs. R. Hall, 2.50. Eagleville, 3.25. East Cleveland, 1.82. Freedom, 3. Gustavus, S., Lincoln Mem., 2.70. Huntsburg, K. E. S., 3.33; S., 4. Jefferson, Kingdom Extension Soc. of Cong. Ch., 33.76 (30 of which to const. E. E. JONES L. M.). Kingsville, Miss Eliza S. Comings, 10 (5 of which for *Indian M.*, and 5 for

American Highlanders); Mrs. S. C. Kellogg, for *Chinese M.*, 5. Mansfield, L. M. S., bbl. Goods, for *Moorhead, Miss.* Marietta, First, 21. New Milford, Mrs. C. E. Prindle, 1.50. Oberlin, Mrs. L. G. B. Hills, 20; Mrs. E. W. R. Lord, three boxes and two bbls. Books, etc., also one Typewriter, for *Jos. K. Brick A. J. and N. Sch., Enfield, N. C.* Olmsted, Second, 6.80. Richfield, S., Lincoln Mem., 2.10; Mrs. W. P. Mackey, for *S. A., Brewer Normal Sch., Greenwood, S. C.*, 2. Saybrook, 6.50. Springfield, Lagoda Ave. C., 3.25. South Salem, D. S. Pricer, 2.50. Wellington, First, 25. Wooster, "A Friend," 1.

ESTATE.—Atwater, Estate of J. M. Alden, by Gideon Seymour, Exec'r, 86.

INDIANA, \$15.00.

Anderson, Hope C., Lincoln Mem., 5. First, Chicago, First, 7. Terre Haute, Plymouth, S., Lincoln Mem., 3.

ILLINOIS, \$660.77.

Aurora, First, 36.50. Chicago, Rev. E. M. Williams, 75; Rev. S. F. Porter, 20; Douglass Park, W. M. S., for *Williamsburg, Ky.*, 17.50; Leavitt St. C., Prim. Dept., for *S. A., Fisk U.*, 8; Doremus, C. E., for *Alaska M.*, 5; Miss Emma Willard, for *S. A., Fisk U.*, 5; Evanston Ave. S., 3.45; Cragin S., 2.16; Mrs. M. A. Fanning, 1.50; F. H. Tut-hill, 20 cents; Mrs. E. M. Stevens, one hundred rolls Paper, freight prepaid, for *McIntosh, Ga.*; Mizpah Chapel, W. M. S., bbl. Goods, for *Blowing Rock, N. C.*

Elgin, First C. E., for *Pleasant Hill, Tenn.*, 14. Galesburg, "Cash," 6 cents. Harrison, S., Lincoln Mem., 65 cents. Harvey, S., Lincoln Mem., 2.22. Hinsdale, Y. P. H. M. S., for *Tougaloo U.*, 60; S., Lincoln Mem., 25. Jacksonville, Mrs. Geo. L. Roberts, "Thank Offering," 10; S., Lincoln Mem., 4.10. Joliet, Rev. S. Penfield, 10. La Grange, 25. Lyndon, S., Lincoln Mem., 3.35. Maywood, C., Lincoln Mem., 2.21. Melrose Park, S., Lincoln Mem., 1.56. Moline, "Farther Lights," box. Christmas Gifts, for *Blowing Rock, N. C.* New Windsor, 4.21. Normal, 5.01. Oak Park, First S., Prim. Dept., Christmas Cards, for *Fisk U.*; First, Ladies' Benevolent Soc., two bbls. Goods, for *Blowing Rock, N. C.* Pana, C., Lincoln Mem., for *American Highlanders*, 1.10. Paxton, S., Lincoln Mem., 5.74. Pecatonica, L. M. S., for *Blowing Rock, N. C.*, 5. Prophetstown, C. 4; S., Lincoln Mem., 2. Ravenswood, S., Lincoln Mem., 13.96. Rock Falls, C. and S., Lincoln Mem., 15.10. Seatonville, First S., Lincoln Mem., 7; S., Lincoln Mem., by Chas. T. Fletcher, 1. Shirland, S., Lincoln Mem., 1.90. South Chicago, C., Lincoln Mem., 15. Springfield, Hope C., Lincoln Mem., 1. Sterling, S., Lincoln Mem., 7.37. Thawville, 5.22. Toulon, Miss'y Soc., bbl. Goods, for *Moorhead, Miss.* Wayne, 5.50. Wheaton, Friends, by Pres. C. A. Blanchard, 47; Pres. and Mrs. Blanchard, 10, for *Table Linen and Blankets for Orange Park Sch., Fla.*; W. M. S., 5; Mrs. C. S. Kennedy, 1, for *Orange Park, Fla.*; College S., for *S. A., Brewer Normal School, Greenwood, S. C.*, 6. Winnebago, "Friends," two bbls. Goods, for *Marion, Ala.* Yorkville, S., 4.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., \$154.30.

Batavia, 5. Champaign, 1.70. Chicago, Union Park, W. M. S., 26; Jr. C. E., 90 cents; New England, 12.75. Godfrey, C. E., for *Chinese M.*, 2.50. McLean, 5. Peoria, First, 10. Rantoul, 6. Rockford, First, 30.95. Rockford, Second, 14.50. Roseville, 12. Sterling, 12. Waukegan, 5. Winnetka, 10.

MICHIGAN, \$4,223.11.

Allegan, L. M. S., bbl. Goods, for *Greenwood*, S. C. Bedford, S., Lincoln Mem., 2.15. Central Lake, C., Lincoln Mem., 4. Charlevoix, First, Lincoln Mem., 6.10. Chesterfield, S., Lincoln Mem., 1.77. Detroit, Mrs. Nancy Avery, for *S. A., Brewer Normal Sch., Greenwood*, S. C., 20; First, Ladies' Soc., bbl. Goods, for *Greenwood*, S. C. Eastlake, 4.34. Eaton Rapids, Ladies' Soc., bbl. and box Goods, for *Greenwood*, S. C. Flat Rock, S., Lincoln Mem., 2.02. Grand Rapids, Barker Mem., C., Lincoln Mem., 3.75. Hart, Ladies' Soc., bbl. and box Goods, for *Greenwood*, S. C. Imlay City, First C., 3.59; S., Lincoln Mem., 3.22. Joppa, Leroy C., 4. Jerome, Addison S., Lincoln Mem., 1.05. Kenton, S., Lincoln Mem., 6.11. Lansing, Pilgrim, 3.53. Lewiston, S., Lincoln Mem., 2. Mancelona, First C., 17.71; S., 8.89. Marshall, Mrs. J. S. Stout, 5. Muskegon, S., for *S. A., Grand View, Tenn.*, 25. North Adams, Mrs. D. A. Wisner, bbl. Goods, for *Thomasville, Ga.* Pittsford, C. E., for *Thomasville, Ga.*, 2. Port Huron, Ross Mem. C. and S., Lincoln Mem., 3.75. Ransom, S., Lincoln Mem., 3.21. Rodney, S., Lincoln Mem., 72 cents. Romeo, Mrs. M. C. Grover, for *American Highlanders*, 3.000. St. Clair W. M. S., bbl. Canned Fruit, for *Orange Park, Fla.* Shelby, C., Lincoln Mem., 2.10. Three Oaks, C. E., 5. Union City, Mrs. Caroline E. Hurd, 1.000. Vernon, S., Lincoln Mem., 3.50. Wheatland, 6.30.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, by Mrs. E. F. Grabill, Treas., \$73.30.

Benton Harbor, C. E., 6, (3 of which for *S. A., Moorhead, Miss.*, and 3 for *Pleasant Hill, Tenn.*) Detroit, First, for *S. A., Trinity Sch., Athens, Ala.*, 16.75; Woodward Ave., 13.75. Dorr, 3.30. Greenville, 5. Hancock, 12. Marshall, Mrs. Eliza Allen, 25 cents. St. Joseph, 8. Shelby, W. M. S., for *Brewer Normal Sch., Greenwood*, S. C., 2. Three Oaks, 5.25.

IOWA, \$414.13—of which from Estate, \$6.88.

Algona, N. Spencer, box Papers, for *Fisk U. Atlantic*, S., Lincoln Mem., 8.25. Bellevue, C., Lincoln Mem., 3.90. Castleville, 5. Cedar Falls, W. H. M. U., for *Beach Inst., Savannah, Ga.*, 8. Cedar Rapids, S. Class, for *S. A., Fisk U.*, 7.50. Charles City, C. E., 8. Chester Center, 6.04. Clear Lake, C., Lincoln Mem., 13.62. Decorah, to const. Mrs. F. H. BAKER L. M., 40.21. Des Moines, Mrs. Nellie Bowen Campbell, for *S. A., Straight U.*, 12. Des Moines, Byron C. Ward, for *S. A., Straight U.*, 12; Miss'y Soc., bbl. Goods, for *Savannah, Ga.* Eagle Grove, 2.50. Eldora, Mrs. C. McKen Duren, bbl. Goods, for *Grand View, Tenn.* Fayette, 12.06. Fontanelle, C., 5.08. Fontanelle, S., Lincoln Mem., 1.38. Gilbert Station, Miss'y Soc., bbl. Goods, for *Savannah, Ga.* Glenwood, C., 12.15; S., Lincoln Mem., 3.18; Mrs. C. G. Carey, 3. Goldfield, 5. Hawarden, S., Lincoln Mem., 4.61. Hiteam, C., 4; S., 3. Lincoln Mem. Humboldt, C., 14.07; S., 2. Independence, S., box Papers, for *Fisk U. Ionia*, Rev. and Mrs. H. W. Webb, Lincoln Mem., 2. Iowa Falls, Mrs. Simplot, for *Savannah, Ga.*, 1. Lyons, 4.25. McIntire, 3. Magnolia, S., Lincoln Mem., 1.32. Newton, Wittemberg, S., 3.63. Orient, Miss'y Soc., for *Savannah, Ga.*, 3. Osage, Miss'y Soc., bbl. Goods, for *Savannah, Ga.* Red Oak, First, 35.95, to const. Mrs. PAMELIA WORSLEY L. M. Salem, S., Lincoln Mem., 10. Shenandoah, Miss'y Society, for *Savannah, Ga.*, 8. Sherrills, Ger. C., 2. Tabor, S., Lincoln Mem., 8. Union, 2.50. Van Cleve, 5.40. Weaver, C., 4; W. M. S., 15.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Martha D. Stone, Treas., \$101.65.

Algona, W. M. S., for *Beach Inst., Savannah, Ga.*, 4. Clay, 5. Corning, 5. Council Bluffs, W. M. S., for *Pleasant Hill, Tenn.*, 9. Humboldt, 12.40. McGregor, W. M. S., for *Beach Inst., Savannah, Ga.*, 25. Manchester, 25, (10 of which for *American Highlanders*). Mason City, 3.75. Postville, 5. Waterloo, 7.50.

ESTATE.—Fontanelle, Estate of Alex. M. Gow, 6.88.

WISCONSIN, \$656.77—of which from Estate, \$410.95.

Appleton, First, 7.35. Beloit, "A Friend," 50, (25 of which for *Indian M.*, and 25 for *Colored People of the South*); Mrs. Wm. B. Strong, 10; First, W. M. S., box and bbl. Goods, for *Orange Park, Fla.* Ellington, C., Lincoln Mem., 1.75. Fond du Lac, Mrs. Julia A. Bryan, 1.50. Fulton, First, 4. Fort Atkinson, 7.70. Galesville, Miss M. Davis, for *S. A., Brewer Normal Sch., Greenwood*, S. C., 3.11. Hartland, S., Lincoln Mem., 1.50; Miss Louise Campbell, for *S. A., Brewer Normal Sch., Greenwood*, S. C., 1; Ladies' Soc., bbl. Goods, for *Greenwood*, S. C. Janesville, C., for *Chinese M.*, 20. La Crosse, S., bbl. Goods, for *Savannah, Ga.* Lake Geneva, S., Lincoln Mem., 5. Milwaukee, Hanover St. C., 9.81; North S., add'l, Lincoln Mem., 150; Plymouth, Bible School, Lincoln Mem., 4. Sheboygan, S., 25. South Kaukauna, C., Lincoln Mem., 5.03. Sturgeon Bay, C., 32.40; S., Lincoln Mem., 9.40. Token, 2.70. Two Rivers, S., Lincoln Mem., 4. Whitewater, "Friends," bbl. Goods, for *Lexington, Ky.* Woodworth, Bristol and Paris C., bbl. Goods, for *Hillsboro, N. C.*

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. L. E. Smith, Treas., \$40.42.

Beloit, First, 2. Delavan, 2.85. Milwaukee, Pilgrim, 16. Rochester, 13.57. Wauwatosa, 4. Whitewater, Jr. C. E., 2.

ESTATE.—Beloit, Estate of Ellen B. French, by F. G. Ensign, (456.66, less expenses, 55.71), 410.95.

MINNESOTA, \$210.65.

Ada, C., Lincoln Mem., 4.95. Alexandria, S., Lincoln Mem., 5.63. Belview, C., Lincoln Mem., 6. Brainerd, First S., Lincoln Mem., 5. Brownton, S., Lincoln Mem., 2.16. Cannon Falls, S., Lincoln Mem., 6. Correll, S., Lincoln Mem., 1. Cottage Grove, 75 cts. Duluth, Pilgrim S., Lincoln Mem., 6.08. East Brainerd, People's C., 2.20. Lake Park, 4. Litchfield, Col. O. C. Bissell, for *Meridian, Miss.*, 10. Minneapolis, Plymouth, 65.66; Pilgrim C., 14.96; W. H. Norris, 10; Dr. E. J. Brown, 10; Fifth Ave. S., Lincoln Mem., 7.33; Vine St. C., Prim. S. Class, for *King's Mountain, N. C.*, 2.18. Red Wing, D. C. Hill, 5. Stillwater, C., Lincoln Mem., 5.35. Winona, First, 31.50; Jeanie Tearse, for *Savannah, Ga.*, 3; Miss'y Soc., bbl. Goods, for *Savannah, Ga.*

MISSOURI, \$306.58.

Carthage, 40.42. Riverdale, 10. St. Louis, Compton Hill, 25.

WOMAN'S HOME MISSIONARY UNION OF MISSOURI, by Mrs. A. J. Steele, Treas., (\$243.16 less expenses, 12), \$231.16.

Cole Camp, 1. De Soto, 2.35. Grandin, 1. Hannibal, 2.25. Kansas City, First, 25; Westminster, 16.33; Clyde, 15.80; Prospect Av., 1.15; S. W. Tabernacle, 1.56. Kidder, 2.35. Lebanon, 3.10. Meadville, 4.50. Neosho, 2.50. Pierce City, 2.80. St. Joseph, 9.90. St. Louis, Pil-

grim, 93.79; First, 15.20; Compton Hill, 9.45; Immanuel, 2.05; Memorial, 2.35; Maplewood, 1; Old Orchard, 2.90; Webster Groves, 16.08. Sedalia, First, 1.85; Second, 1.15. Springfield, First, 5.75.

KANSAS, \$283.70—of which from Estate, \$250.00.

Alton, C. E., for *S. A., Gregory Inst., Wilmington, N. C.*, 4. Centralia, "Friends," bbl. Goods, for *Meridian, Miss.* Leavenworth, First, 1.52. Maple Hill "Friends," bbl. Goods, for *Meridian, Miss.* Parsons, Miss T. A. Locke, for *Meridian, Miss.*, 5. Wakefield, 16.68.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, by Mrs. W. A. Sloo, Treas., \$2.50.

McPherson, 2.50.

ESTATE.—Iola, Estate of Mrs. Clarinda G. Northrup, by J. H. Vannuys, Exec'r, 250.

NEBRASKA, \$60.83.

Alten, 1. Beatrice, First, 24.70. Campbell, 1.15. Cowles, C., Lincoln Mem., 4. Fremont, S., Lincoln Mem., 15. Hemingford, 3.25. Keystone, S., Lincoln Mem., 58 cts. Loomis, S., Lincoln Mem., 1.80. Springfield, S., Lincoln Mem., 1.25. Waverly, 8.10.

NORTH DAKOTA, \$24.73.

Belmont, Miss Emily Sawyer, for *Girls' Indust'l Sch., Moorhead, Miss.*, 2. Cathay, 1.23. Fort Yates, Standing Rock C., Lincoln Mem., 7.50. Mooreton, Antelope C., 1. Sykeston, 3. Valley City, Rev. J. J. Dalton, 10.

SOUTH DAKOTA, \$33.00.

Academy, 7. Canova, 5. Elk Point, 6. Parker, Hattie Harmon, for *Santee, Neb.*, 5. Pierre, First, 10. Yankton, bbl. Goods, for *Blowing Rock, N. C.*

IDAHO, \$2.00.

WOMAN'S MISSIONARY UNION OF IDAHO, by Mrs. Geo. W. Derr, Treas., \$2.00.

Challis, 2.

MONTANA, \$227.00.

Lewis, "A Friend," 227.

OKLAHOMA, \$10.12.

Alva, Olivet C., 7.15.

WOMAN'S MISSIONARY UNION OF OKLAHOMA, by Mrs. O. W. Rogers, Treas., \$2.97.

Medford, First, 56 cts.; Pilgrim, 40 cts. Seward, 2.01.

UTAH, \$9.00.

Salt Lake City, First C. E., for *Books, for Dorchester Acad., McIntosh, Ga.*, 9.

COLORADO, \$15.70.

Colorado Springs, First, 15.70.

CALIFORNIA, \$16.91.

Auburn, S., Lincoln Mem., 5. Chula Vista, S., Lincoln Mem., 5.25. Glen Ellen, 2. Oakland, Plymouth Ave. S., Lincoln Mem., 1.40. Pasadena, Lake Ave. S., for *King's Mountain, N. C.*, 13.26.

OREGON, \$14.00.

Bethany, Rev. J. Graf, 2; Abraham Reicken, 2. Willsburg, C., 10.

WASHINGTON, \$4.15.

Columbia City, First, 3. Hillyard, S., Lincoln Mem., 1.15.

DISTRICT OF COLUMBIA, \$8.74.

Washington, People's C. and S., Lincoln Mem., 5.74; People's C., W.M.S., for *S. A., Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 2; Miss Powell, for *Blowing Rock, N. C.*, 1.

VIRGINIA, \$3.00.

Cappahosic, Gloucester A. and I. Sch., Lincoln Mem., 3.

KENTUCKY, \$4.88.

Williamsburg, S., Lincoln Mem., 4.88.

NORTH CAROLINA, \$50.42.

Blowing Rock, Skyland Inst. C.E., for *Alaska M.*, 3; S., Lincoln Mem., 1.25. Dudley, C. and S., Lincoln Mem., to const. REV. R. B. JOHNS L. M., 30. Enfield, Jos. K. Brick A., I. and N. Sch., Lincoln Mem., 5.36; Chapel Collection, for *Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 4.81. Saluda, Saluda Seminary, Lincoln Mem., 1. Wilmington, Gregory Institute, Lincoln Mem., 5.

SOUTH CAROLINA, \$5.00.

Charleston, Students of Avery Institute, for *Library Fund*, 3. Columbia, Pilgrim C. 1. Winnsboro, 1.

TENNESSEE, \$55.56.

Grand View, C., Lincoln Mem., 20; A Friend, for *S. A.*, 5. Knoxville, Sater Training Sch., Lincoln Mem., 7.50; Second S., Lincoln Mem., 2.50. Memphis, Second C., 5.15; S., 2.75. Lincoln Mem. Nashville, Miss B. R. Parmenter, for *S. A., Fisk U.*, 5; Howard C., 2.56; Mission S., 10 cts., Lincoln Mem. Pomona, Rev. H. E. Partridge, for *Pleasant Hill, Tenn.*, 5.

GEORGIA, \$39.05.

Atlanta, Miss Chandler, for *Storrs Sch.*, 4; Miss Hill, 1; Miss Fairbanks, 1, for *Dictionary for Storrs Sch.* Macon, C. and C. E., Lincoln Mem., 4.40; Alma C. Childs, for *Macon*, 5. McIntosh, Midway C., 2. Marshallville, Lamson S., Lincoln Mem., 3. Savannah, Miss Stella Eaton, for *Beach Inst.*, 1.50. Thomasville, C., Lincoln Mem., 8.55; "A Friend," 2, "A Friend," 1, for *Allen N. and I. Sch., Thomasville*.

—, 5.60.

ALABAMA, \$142.50.

Anniston, S., Lincoln Mem., 4. Athens, C., Lincoln Mem., 1.12. Brewton, S. and C. E., Lincoln Mem., 1.30. Florence, First C., Lincoln Mem., 3. Marion, Teachers of Lincoln Normal School, for *Land for New Building, Marion*, 110. Talladega, First C., 10.55; Talladega Coll. S., Lincoln Mem., 10.53; Miss A. E. Farrington, for *King's Mountain, N. C.*, 2.

MISSISSIPPI, \$24.68.

Meridian, C., Lincoln Mem., 5.83. Merigold, Mound Bayou Normal Inst., Lincoln Mem., 6.35. Moorhead, Girls' Indust'l Sch., Lincoln Mem., 8; Miss Fannie Gardner, for *Girls' Indust'l Sch., Moorhead*, 4.50.

LOUISIANA, \$1,161.79.

Abbeville, St. Mary C., Lincoln Mem., 4.
Franklin, Mrs. Mollie Walker Davis, George
Walker and Cyrus V. Walker, In Memory of
their Mother, *for Straight U., Sch. of Domest-*
ic Science or Library, New Orleans La., 1,000.
Hammond, C. 6.08. S., 1.85, Lincoln Mem.
New Iberia, St. Paul C., Lincoln Mem., 2.
New Orleans, Howard S., Lincoln Mem., 3.60.

WOMAN'S MISSIONARY UNION OF LA., Miss
Mary L. Rogers, Treas., \$144.26.

New Orleans, Straight U., Ladies' Miss'y
Soc., *for School of Domestic Science, Straight*
U., 144.26.

TEXAS, \$15.40.

Austin, Students and Teachers of Tillot-
son Coll., *for Papering*, 7.30; *for Communion*
Set, 70 cts; Mrs. Cochran, *for Tillotson Coll.*,
3.90, C. E. Dole, *for Tillotson Coll.*, 3.50.

FLORIDA, \$18.30.

Avon Park, 3.60. Orange Park, Normal
Training School, Lincoln Mem., 6; C., *for*
Orange Park, 2.70. St. Petersburg, 6.

UNKNOWN SOURCE.

—, L. M. S., bbl. Goods, *for Blowing Rock,*
N. C.

AUSTRIA, \$2.60.

Prague, Sunday-school, 2.60.

BULGARIA, \$10.00.

Bulgaria, "W. W.," 10.

TUITION, \$6,192.78.

Cappahosic, Va., 98.13. Lexington, Ky.,
151.10. Williamsburg, Ky., 62. Beaufort, N.
C., 44.90. Blowing Rock, N.C., 40.85. Enfield,
N.C., 59. Hillsboro, N.C., 27.15. King's Moun-
tain, N.C., 37.50. Saluda, N.C., 53.37. Troy,
N.C., 1; Public Fund, 100. Wilmington, N.C.,
298.75. Charleston, S. C., 400. Greenwood,
S.C., 125.70. Big Creek Gap, Tenn., 40; Public
Fund, 100. Grand View, Tenn., 33. Jones-
boro, Tenn., Public Fund, 40. Knoxville
Tenn., 58.25. Memphis, Tenn., 538. Nashville,
Tenn., 803.22. Pleasant Hill, Tenn., 155.35.
Albany, Ga., 94.65. Andersonville, Ga., 13.30.
Atlanta, Ga., 215.25. Macon, Ga., 328.42. Mc-
Intosh, Ga., 109.43. Marietta, Ga., 4. Mar-
shallville, Ga., 5; Public Fund, 50. Savan-
nah, Ga., 150. Thomasville, Ga., 204.80. Cot-
ton Valley, Ala., 45. Joppa, Ala., 23.81. Mar-
ion, Ala., 110.80. Mobile, Ala., 186.40. Helena,

Ark., 106.75. Meridian, Miss., 105. Moorhead,
Miss., 37.45. Tougaloo, Miss., 189.79. New Or-
leans La., 679.91. Orange Park, Fla., 98.75.
Austin, Tex., 103.40. Santurce, Porto Rico,
45.10. Lares, Porto Rico, 18.50.

SUMMARY FOR FEBRUARY, 1902.

Donations.....	\$15,106.87
Estates.....	5,710.86
Tuition.....	\$24,817.73
	6,192.78
Total.....	
	\$31,010.51

SUMMARY.

From Oct. 1st, 1901, to Feb. 28th, 1902.

Donations.....	\$75,745.98
Estates.....	30,456.76
Tuition.....	\$106,202.74
	22,559.09
Total.....	
	\$128,761.83

RESERVE LEGACY ACCOUNT.

From Oct. 1, 1901, to Feb. 28, 1902..... \$12,127.73

ENDOWMENT FUND.

Estate of William E. Dodge, late of
New York, N. Y., to be added to the
Permanent Scholarship Fund of the
Theological Departm't, for deserv-
ing students for the ministry at Tal-
ladega Coll., by Melissa P. Dodge,
William E. Dodge, Jr., and Rev. D.
Stuart Dodge, D.D., Trustees.. ...\$5,000.00

HAND ENDOWMENT FUND.

Daniel Hand Educational Fund for
Colored People: Estate of Daniel
Hand, by Wiltur F. Day, Exec'r,
Securities, face value..... \$1,800.00

FOR THE AMERICAN MISSIONARY.

Subscriptions for February.....	\$59.80
Previously acknowledged.....	130.06
	\$189.86

H. W. HUBBARD, Treasurer,

Congregational Rooms,

Fourth Ave. and Twenty-Second St.,

New York, N. Y.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

President—Mrs. Geo. F. Peaslee, 42 Goff St., Auburn.
Secretary—Mrs. S. W. Chapin, Deer Isle.
Treasurer—Mrs. Helen W. Davis, Woodfords.

NEW HAMPSHIRE.

FEMALE CENT. INST'N AND HOME MISS. UNION.

President—Mrs. James Minot, Concord.
Secretary—Mrs. M. W. Nims, 87 Concord St., Nashua.
Treasurer—Miss Annie A. McFarland, Concord.

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President—Mrs. R. P. Fairbanks, St. Johnsbury.
Secretary—Mrs. C. L. Smith, Burlington.
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MASS. AND R. I.

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Secretary—Miss L. L. Sherman, 607 Congregational House, Boston.
Treasurer—Miss Lizzie D. White, 607 Congregational House, Boston.

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Secretary, Miss Julia M. Pond, 607 T St., N. E., Washington, D. C.
Treasurer—Mrs. G. A. L. Merrifield, Falls Church, Va.

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Secretary—Mrs. C. W. Waid, Ridgway.
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Secretary—Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.
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Secretary—Mrs. Hobart Brinsmade, 4429 Morgan St., St. Louis.
Treasurer—Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. H. H. Robbins, Grinnell.
Treasurer—Miss Martha D. Stone, 1317 22d St., Des Moines.

MICHIGAN.

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Secretary—Mrs. B. M. Cutcheon, 74 Paris Ave., Grand Rapids.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

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Secretary—Mrs. A. O. Wright, Madison.
Treasurer—Mrs. L. E. Smith, 140 Gorham St., Madison.

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President—Miss Katherine W. Nichols, 230 E. 9th St., St. Paul.
Secretary—Mrs. E. R. Shepard, 2931 Portland Ave., Minneapolis.
Treasurer—Mrs. A. W. Norton, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. E. H. Stickney, Fargo.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

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President—Mrs. Fred M. Wilcox, Huron.
Secretary—Mrs. S. J. Woodcock, Elk Point.
Treasurer—Mrs. John P. Clickner, Huron.

BLACK HILLS, SOUTH DAKOTA.

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Secretary—Mrs. C. W. Brown, Rapid City.
Treasurer—Mrs. S. Cushman, Deadwood.

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Secretary—Mrs. H. Bross, 2904 Q St., Lincoln.
Treasurer—Mrs. Geo. C. Hall, 1318 C St., Lincoln.

WOMAN'S STATE ORGANIZATIONS.

KANSAS.

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President—Mrs. R. B. Guild, 1336 Dillon St., Topeka.
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 Treasurer—Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

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President—Mrs. E. F. A. Drake, 518 Mack Block, Denver.
 Secretary—Mrs. Addison Blanchard, 3023 Downing Ave., Denver.
 Treasurer—Miss Isabel M. Strong, 3127 Humboldt St., Denver.

WYOMING.

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Acting President—Mrs. J. A. Riner, Cheyenne.
 Secretary—Mrs. W. L. Whipple, Cheyenne.
 Treasurer—Miss Edith McCrum, 423 E. 17th St., Cheyenne.

MONTANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. Victor F. Clark, Livingston.
 Secretary and Treasurer—Mrs. W. S. Bell, Helena.

IDAHO.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. B. Wright, Boise.
 Secretary—Mrs. C. E. Mason, Mountain Home.
 Treasurer—Mrs. L. H. Johnston, Challis.

WASHINGTON.

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 Treasurer—Mrs. E. B. Burwell, 323 Seventh Ave., Seattle.

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 Secretary—Mrs. E. S. Williams, Saratoga.
 Treasurer—Mrs. J. M. Haven, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

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President—Mrs. Warren F. Day, 949 S. Hill St., Los Angeles.
 Secretary—Mrs. K. G. Robertson, Mentone.
 Treasurer—Mrs. S. Thos. Barnes, 28 Valley St., Pasadena.

NEVADA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L. J. Flint, Reno.
 Secretary—Miss Margaret N. Magill, Reno.
 Treasurer—Miss Mary Clow, Reno.

UTAH (including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. C. T. Hemphill, Salt Lake City, Utah.
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American Missionary Association.

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